



*In the name of Allah: the Compassionate, the Merciful*

## سورة الشورى

## ASH-SHURA

### Name

It is derived from the sentence, *wa amru-hum shura baina hum*, of verse 38, implying thereby that it is a Surah in which the word *shura* has occurred.

### Period of Revelation

Although it could not be known from any authentic traditions, yet one feels after a study of its subject matter that this Surah might have been sent down consecutively after Ha-Miim As Sajdah, for it seems to be, in a way, a supplement to it. This will become clear to every person who first studies Surah Ha-Mim As Sajdah carefully and then goes through this Surah. He will see that in that Surah the Quraish chiefs had been taken to task for their deaf and blind opposition so that anyone in Makkah and in its out-skirts, who had any sense of morality and nobility left in him, should know how unreasonably the chiefs of the people were opposing Muhammad (upon whom be Allah's peace), and as against them, how serious he was in everything he said, how rational was his standpoint and how noble his character and conduct. Immediately after that warning this Surah was sent down, which did full justice to teaching and instruction, and made the truth of the Holy Prophet's message plain in such an impressive way that anyone who had any element of the love of the truth in him and who had not been blinded by the errors of ignorance, could not help being influenced by it.

### Theme and Subject Matter

The discourse begins in a way as if to say: "Why are you expressing surprise and amazement at what Our Prophet is presenting before you? What he says is not new or strange, nor anything novel, which might have been presented for the first time in history: that Revelation should come down to a man from God and he should be given instructions for the guidance of mankind. Allah has been sending similar Revelations with similar instructions to the former Prophets before this. It is not surprising that the Owner of the Universe should be acknowledged as Deity and Ruler, but what is strange is

that one should accept another as divine and deity in spite of being His subject and slave. You are being angry with him who is presenting Tauhid before you, where as the shirk that you are practising with regard to the Master of the Universe is such a grave crime as may cause the heavens to break asunder. The angels are amazed at this boldness of yours and fear that the wrath of Allah might descend on you any moment."

After this the people have been told that a person's being appointed to Prophethood and his presenting himself as a Prophet does not mean that he has been made master of the people's destinies and he has come to the world with that very claim. Allah has kept the destinies in His own hand. The Prophet has come only to arouse the heedless and guide the strayed ones to the Right Path. To call to account those who do not listen to him and to punish or not to punish them is Allah's own responsibility. and not part of the Prophet's work. Therefore, they should take it out of their head that the Prophet has come with a claim similar to those that are made by their so called religious guides and saints to the effect that he who would not listen to them, or would behave insolently towards them, would be burnt to death: In this very connection, the people have also been told that the Prophet has not come to condemn them but he is their well wisher; he is warning them that the way they are following will only lead to their own destruction.

Then, an answer has been given to the question: Why didn't Allah make all human beings righteous by birth, and why did He allow the difference of viewpoint owing to which the people start following each and every way of thought and action? The answer given is this: Owing to this very fact has it become possible for man to attain to the special mercy of Allah, which is not meant for other dumb creatures, but is only meant for those endowed with power and authority, who should take Allah as Patron and Guardian not instinctively but consciously by willing choice. Allah supports the man who adopts this way and guides and helps him to do good and right and admits him into His special mercy. On the contrary, the man who misuses his option and makes his patron those who are not, in fact, the guardians, and cannot be, are deprived of divine mercy. In this connection, it has also been made clear that only Allah is the Patron of man and of all other creatures. Others are neither the patron nor have the power to do full justice to patronage. Man's success depends only on this that he should make no mistake in choosing a patron for himself by the use of his free choice, and should take only Him his Guide Who, in reality, is the real Patron.

After this, it has been explained what the *Din* being presented by the Holy Prophet Muhammad (upon whom be Allah's peace) really is:

Its primary basis that as Allah Almighty is the Creator, Master and real Patron of the Universe and Man, He alone is Man's Ruler, He alone has the right to give Man Faith (*Din*) and Law (system of belief and practice) and judge the disputes of man and tell what is Truth and what is falsehood. No other being has any right whatever to be man's lawgiver. In other words, like the natural sovereignty, the sovereignty with regard to lawmaking also is vested only in Allah. No man or creature, apart from Allah, can be the bearer of this sovereignty. And if a person does not recognize and accept this Divine rule of Allah, it is merely futile for him to recognize the natural sovereignty of Allah.

On this very basis has Allah ordained a *Din* (True Religion) for Man from the very beginning. It was one and the same Religion that was vouchsafed in every age to all the Prophets. No Prophet ever founded any separate religion of his own. The same one Religion has been enjoined by Allah for all Mankind since the beginning of creation, and all the Prophets have been following it and inviting others to follow it.

This Religion and Creed was not sent so that man may rest content only with believing in it, but it was sent with the purpose and intention that it alone should be introduced, established and enforced in the world, and no man made religion be made to prevail in Allah's earth apart from His Religion. The Prophets had not been appointed only to preach this Religion but to establish it particularly in the world.

This same was the original Religion of mankind, but after the death of the Prophets, selfish people created new creeds by creating schisms for vested interests due to selfconceit, vanity and ostentation. All the different religions and creeds found in the world today have resulted from corruption of the original Divine Truth.

Now, the Holy Prophet Muhammad (upon whom be Allah's peace,) has been sent so that he may present before the people the same and original Religion in place of the various practices and artificial creeds and man made religions, and may try to establish the same. On this, if instead of being grateful, you feel angry and come out to fight him, it is your folly; the Prophet will not abandon his mission only because of your foolishness. He has been enjoined to adhere to his faith at all costs and to carry out the mission to which he has been appointed. Therefore, the people should not cherish any false hope that in order to please thee he would cater to the same whims and superstitions of ignorance which has corrupted Allah's Religion before.

You do not understand how great an impudence it is against Allah to adopt a man made religion and law instead of the Religion and Law enjoined by Allah. You think it is an ordinary thing and there is nothing wrong with it. But in the sight of Allah it is the worst kind of *shirk* and a grave crime whose punishment will be imposed on all those who enforced their own religion on Allah's earth and those who adopted and followed their religion.

Thus, after presenting a clear and visible concept of Religion it is said: "The best possible method that could be employed for your instruction and for bringing you to the Right Path has already been employed. On the one hand, Allah has sent down His Book, which is teaching you the truth in a most impressive way in your own language; and on the other, the lives of the Holy Prophet Muhammad (upon whom be Allah's peace) and his Companions are present before you by which you can see for yourselves what kind of men are prepared by the guidance given in this Book. Even then if you do not accept this guidance, nothing else in the world can bring you to the Right Path. The only alternative, therefore, is that you should be allowed to persist in the same error in which you have remained involved for centuries, and made to meet with the same doom which has been destined by Allah for such wrongdoers."

While stating these truths, brief arguments have been given, here and there, for *Tauhid* and the Hereafter, the world worshipers have been warned of the evil consequences and their punishment in the life hereafter, and the disbelievers have been criticized for the moral weaknesses, which were the real cause of their deviation from the truth. The Surah has been concluded with two important themes.

First, that the Holy Prophet was wholly unaware of this concept of the "Book" or the True Faith during the first forty years of his life and then his sudden appearance before the people with those two things, is a manifest proof of his being a Prophet.

Secondly, his presenting his own teaching as the teaching of God does not mean that he claims to have spoken to God, face to face, but God has conveyed to him this Guidance, as in the case of all other Prophets, in three ways: He speaks to His Prophets either through Revelation, or from behind a veil, or He sends an angel with the message. This thing was clarified so that the opponents did not have an opportunity of accusing the Holy Prophet of claiming to have spoken to God, face to face, and the lovers of the truth should know by what methods Allah gave instruction to the man whom He had appointed to the mission of Prophethood.

# The Holy Quran

Council, Consultation

Sura # 42 – 53 Verses - Makkah

سورة الشورى

## حم 1

Ha Meem

حم

Translit	<i>Ĥā-Mīm</i>
AhmedAli	ح ٓ
Jalandhry	ح ٓ
YusufAli	Ha Mim;
M.Khan	Hā-Mīm
Pickthal	Ha. Mim.
Shakir	Ha Mim.

## عسق 2

Ain Sin Qaf

عسق

Translit	<i>`Sq</i>
AhmedAli	ع ٓ س ٓ ق ٓ
Jalandhry	ع ٓ س ٓ ق ٓ
YusufAli	`Ain Sin Qaf.
M.Khan	Aîn-Sîn-Qâf. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]
Pickthal	A'in. Sin. Qaf.
Shakir	Ain Sin Qaf.

## كَذٰلِكَ يُوحِيْ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ 3

You	اِلَيْكَ	Inspires	يُوْحِيْ	Likewise	كَذٰلِكَ
Before you	مِنْ قَبْلِكَ	Those who are	الَّذِيْنَ	And to	وَاِلَى
The All-Wise	الْحَكِيْمُ	The All-Mighty	الْعَزِيْزُ	Allah	اللّٰهُ

Translit	<i>Kadhālika Yūhī 'Ilayka Wa 'Ilā Al-Ladhīna Min Qablīka Allāhu Al-`Azīzu Al-Ĥakīmu</i>
AhmedAli	اسی طرح سے اللہ زبردست حکمت والا آپ کی طرف وحی کرتا ہے اور ان کی طرف بھی (کرتا تھا) جو آپ سے پہلے تھے
Jalandhry	خدائے غالب و دانایا اسی طرح تمہاری طرف مضامین اور (برائین) بھیجتا ہے جس طرح تم سے پہلے لوگوں کی طرف وحی بھیجتا رہا ہے
YusufAli	Thus doth (He) send Inspiration to thee as (He did) to those before thee— Allah, Exalted in Power, full of Wisdom.
M.Khan	Likewise Allāh, the All-Mighty, the All-Wise sends Revelation to you (SAW) as (He sent Revelation to) those before you.[

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Pickthal	Thus Allah the Mighty, the Knower inspireth thee (Muhammad) as (He inspired) those before thee.
Shakir	Thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you.

### لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤﴾

In	في	All that	مَا	To Him belongs	لَهُ
In	في	And all that	وَمَا	The heavens	السَّمَاوَاتِ
The Most High	الْعَلِيُّ	And He is	وَهُوَ	The earth	الْأَرْضِ ۖ
				The Most Great	الْعَظِيمُ

Translit	Lahu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Wa Huwa Al-'Alīyu Al-'Aẓīmu
AhmedAli	اسی کا ہے جو کچھ آسمانوں اور زمین میں ہے اور وہ بلند مرتبہ بزرگی والا ہے
Jalandhry	جو کچھ آسمانوں میں اور جو کچھ زمین میں ہے سب اسی کا ہے۔ اور وہ عالی رتبہ اور گرامی قدر ہے
YusufAli	To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great.
M.Khan	To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.
Pickthal	Unto Him belongeth all that is in the heavens and all that is in the earth, and He is the Sublime, the Tremendous.
Shakir	His is what is in the heavens and what is in the earth, and He is the High, the Great.

### تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۖ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾

Might rent asunder	يَتَفَطَّرْنَ	The heavens	السَّمَاوَاتُ	Nearly	تَكَادُ
And the angels	وَالْمَلَائِكَةُ	Above them	فَوْقِهِنَّ ۖ	From	مِنْ
Of their Lord	رَبِّهِمْ	Gthe praise	بِحَمْدِ	Glorify	يُسَبِّحُونَ
On	فِي	For those	لِمَنْ	And ask for forgiveness	وَيَسْتَغْفِرُونَ
Indeed	إِنَّ	Verily	أَلَا	The earth	الْأَرْضِ ۗ
The Oft-Forging	الْغَفُورُ	Is	هُوَ	Allah	اللَّهُ
				The Most Merciful	الرَّحِيمُ

Translit	Takādu As-Samāwātu Yatafaṭṭarna Min Fawqihinna Wa Al-Malā'ikatu Yusabbihūna Biḥamdi Rabbihim Wa Yastaghfirūna Liman Fī Al-'Arḍi 'Alā 'Inna Allāha Huwa Al-Ghaḥūru Ar-Raḥīmu
AhmedAli	قریب ہے کہ آسمان اوپر سے پھٹ جائیں اور سب فرشتے اپنے رب کی حمد کے ساتھ تسبیح کرتے ہیں اور ان کے لیے جو زمین میں ہیں مغفرت مانگتے ہیں خبردار بے شک اللہ ہی بخشنے والا نہایت رحم والا ہے
Jalandhry	قریب ہے کہ آسمان اوپر سے پھٹ پڑیں اور فرشتے اپنے پروردگار کی تعریف کے ساتھ اس کی تسبیح کرتے رہتے ہیں اور جو لوگ زمین میں ہیں ان کے لئے

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سورة الشورى

	معانی مانگتے رہتے ہیں۔ سن رکھو کہ خدا نیک والا مہربان ہے
YusufAli	The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.
M.Khan	Nearly the heavens might be rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth, verily, Allāh is the Oft-Forgiving, the Most Merciful.
Pickthal	Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful.
Shakir	The heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth; now surely Allah is the Forgiving, the Merciful.

### وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾

Besides Him	مِنْ دُونِهِ	Take (others)	اتَّخَذُوا	And as for those who	وَالَّذِينَ
Protector	حَفِظٌ	Allah is	اللَّهُ	Protectors	أَوْلِيَاءَ
You	أَنْتَ	And not	وَمَا	Over them	عَلَيْهِمْ
		A guardian	بِوَكِيلٍ	Over them	عَلَيْهِمْ

Translit	Wa Al-Ladhīna Attakhadhū Min Dūnihi 'Awliyā'a Allāhu Ḥafīẓun `Alayhim Wa Mā 'Anta `Alayhim Biwakīlin
AhmedAli	اور وہ لوگ جنہوں نے اس کے سوا اور کارساز بنا رکھے ہیں اللہ ان کا حال دیکھ رہا ہے اور آپ ان کے ذمہ دار نہیں ہیں
Jalandhry	اور جن لوگوں نے اس کے سوا کارساز بنا رکھے ہیں وہ خدا کو یاد ہیں۔ اور تم ان پر داروغہ نہیں ہو
YusufAli	And those who take as protectors others besides Him— Allah doth watch over them; and thou art not the disposer of their affairs.
M.Khan	And as for those who take as Auliya' (guardians, supporters, helpers, lord, gods, protectors) others besides Him [i.e. they take false deities other than Allāh as protectors, and they worship them] Allāh is Hafiz (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad SAW) are not a Wakil (guardian or a disposer of their affairs) over them (to protect their deeds).
Pickthal	And as for those who choose protecting friends beside Him, Allah is Warden over them, and thou art in no wise a guardian over them.
Shakir	And (as for) those who take guardians besides Him, Allah watches over them, and you have not charge over them.

### وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۚ

#### فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾

Unto you	إِلَيْكَ	We have inspired	أَوْحَيْنَا	And thus	وَكَذَلِكَ
That you may warn	لِتُنْذِرَ	In Arabic	عَرَبِيًّا	A Quran	قُرْآنًا
And whoever	وَمَنْ	Of the towns	الْقُرَىٰ	The mother	أُمَّ
Of the Day	يَوْمَ	And warn	وَتُنْذِرَ	(is) around it	حَوْلَهَا

# The Holy Quran

Council, Consultation

Sura # 42 – 53 Verses - Makkah

سورة الشورى

Doubt	رَيْبٌ	No	لَا	Of Assembling	الْجَمْعُ
In	فِي	Party will be	فَرِيقٌ	About it	فِيهِ ۖ
In	فِي	And a party	وَفَرِيقٌ	Paradise	الْجَنَّةِ
				The blazing Fire	السَّعِيرِ

Translit	<i>Wa Kadhalika 'Awhaynā 'Ilayka Qur'ānān 'Arabīyāan Litundhira 'Umma Al-Qurā Wa Man Ḥawlahā Wa Tundhira Yawma Al-Jam 'i Lā Rayba Fīhi Farīqun Fī Al-Jannati Wa Farīqun Fī As-Sa'iri</i>
AhmedAli	اور اسی طرح ہم نے آپ پر عربی زبان میں قرآن نازل کیا تاکہ آپ مکہ والوں اور اس کے آس پاس والوں کو ڈرائیں اور قیامت کے دن سے بھی ڈرائیں جس میں کوئی شبہ نہیں (اس روز) ایک جماعت جنت میں اور ایک جماعت جہنم میں ہوگی
Jalandhry	اور اسی طرح تمہارے پاس قرآن عربی میں بھیجا ہے تاکہ تم بڑے گاؤں (یعنی مکہ) کے رہنے والوں کو اور جو لوگ اس کے ارد گرد رہتے ہیں ان کو رستہ دکھاؤ اور انہیں قیامت کے دن کا بھی جس میں کچھ شک نہیں ہے خوف دلاؤ۔ اس روز ایک فریق بہشت میں ہوگا اور ایک فریق دوزخ میں
YusufAli	Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her— and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire.
M.Khan	And thus We have revealed unto you (O Muhammad SAW) a Qur'an in Arabic that you may warn the Mother of the Towns (Makkah) and all around it. and warn (them) of the Day of Assembling, of which there is no doubt, when a party will be in Paradise (those who believed in Allāh and followed what Allāh's Messenger SAW brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allāh and followed not what Allāh's Messenger SAW brought them).
Pickthal	And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn the mother-town and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame.
Shakir	And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it, and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in the garden and (another) party in the burning fire.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۖ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

Allah	اللَّهُ	Had willed	شَاءَ	And if	وَلَوْ
One	وَاحِدَةً	Dnation	أُمَّةً	He could have made them	لَجَعَلَهُمْ
Whom	مَنْ	He admits	يُدْخِلُ	But	وَلَكِنْ
His Mercy	رَحْمَتِهِ ۖ	To	فِي	He wills	يَشَاءُ
Have	لَهُمْ	Not	مَا	And the wrong-doers	وَالظَّالِمُونَ
Nor	وَلَا	Protector	وَلِيٍّ	Any	مِنْ
				A helper	نَصِيرٍ

Translit	<i>Wa Law Shā'a Allāhu Laja`alahum 'Ummatan Wāhīdatan Wa Lakin Yudkhilu Man Yashā'u Fī</i>
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## The Holy Quran

Council, Consultation

Sura # 42 – 53 Verses - Makkah

سورة الشورى

	<i>Rahmatihi Wa Aẓ-Ẓālimūna Mā Lahum Min Wa Līyin Wa Lā Naṣīrin</i>
AhmedAli	اور اگر اللہ چاہتا تو ان سب کو ایک ہی جماعت کر دیتا لیکن اللہ جسے چاہتا ہے اپنی رحمت میں داخل کرتا ہے اور ظالموں کا نہ کوئی دوست ہے اور نہ کوئی مددگار
Jalandhry	اور اگر خدا چاہتا تو ان کو ایک ہی جماعت کر دیتا لیکن وہ جس کو چاہتا ہے اپنی رحمت میں داخل کر لیتا ہے اور ظالموں کا نہ کوئی یار ہے اور نہ مددگار
YusufAli	If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the wrongdoers will have no protector nor helper.
M.Khan	And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zālimūn (polytheists and wrong-doers) will have neither a Walī (protector, or guardian) nor a helper.
Pickthal	Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper.
Shakir	And if Allah had pleased He would surely have made them a single community, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper.

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ



Besides Him	مِنْ دُونِهِ	They take	اتَّخَذُوا	Or	أَمْ
He Alone	هُوَ	But Allah	فَاللَّهُ	Guardians	أَوْلِيَاءَ ۖ
Gives life	يُحْيِي	And He is Who	وَهُوَ	Is the Protector	الْوَلِيُّ
Over	عَلَىٰ	And it is He Who is	وَهُوَ	To the dead	الْمَوْتَىٰ
Is Able	قَدِيرٌ	Things	شَيْءٍ	All	كُلِّ

Translit	'Am Attakhadhū Min Dūnihi 'Awliyā'a Fa-Allāhu Huwa Al-Walīyu Wa Huwa Yuhyī Al-Mawtá Wa Huwa `Alá Kulli Shay'in Qadīrun
AhmedAli	کیا انہوں نے اس کے سوا اور بھی مددگار بنا رکھے ہیں پھر اللہ ہی مددگار ہے اور وہی مردوں کو زندہ کرے گا اور وہ ہر چیز پر قادر ہے
Jalandhry	کیا انہوں نے اس کے سوا کار ساز بنائے ہیں؟ کار ساز تو خدا ہی ہے اور وہی مردوں کو زندہ کرے گا اور وہ ہر چیز پر قدرت رکھتا ہے
YusufAli	What! Have they taken (for worship) protectors besides Him? But it is Allah He is the Protector and it is He Who gives life to the dead: it is He Who has power over all things.
M.Khan	Or have they taken (for worship) Auliya' (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allāh, He Alone is the Walī (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.
Pickthal	Or have they chosen protecting friends besides Him? But Allah, He (alone) is the Protecting Friend. He quickeneth the dead, and He is Able to do all things.
Shakir	Or have they taken guardians besides Him? But Allah is the Guardian, and He gives life to the dead, and He has power over all things.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۖ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ



# The Holy Quran

Council, Consultation

Sura # 42 – 53 Verses - Makkah

سورة الشورى

In it	فِيهِ	You differ	اِخْتَلَفْتُمْ	And whatsoever	وَمَا
Its decision	فَحُكْمُهُ	A matter	شَيْءٍ	Of	مِنْ
Such is	ذَلِكَ	Allah	اللَّهُ	To	إِلَى
In Whom	عَلَيْهِ	My Lord	رَبِّي	Allah	اللَّهُ
I turn in repentance	أُنِيبُ	And to Him	وَالَيْهِ	I put my trust	تَوَكَّلْتُ

Translit	Wa Mā Akhtalaftum Fīhi Min Shay'in Faḥukmuhu 'Ilā Allāhi Dhalikum Allāhu Rabbī `Alayhi Tawakkaltu Wa 'Ilayhi 'Unību
AhmedAli	اور جس بات میں بھی تم اختلاف کرتے ہو سو اس کا فیصلہ اللہ کے سپرد ہے وہی اللہ میرا رب ہے اسی پر میرا بھروسہ ہے اور اس کی طرف میں رجوع کرتا ہوں
Jalandhry	اور تم جس بات میں اختلاف کرتے ہو اس کا فیصلہ خدا کی طرف (سے ہوگا) یہی خدا میرا پروردگار ہے میں اسی پر بھروسہ رکھتا ہوں۔ اور اسی کی طرف رجوع کرتا ہوں
YusufAli	Whatever it be wherein ye differ, the decision thereof is with Allah: Such is Allah my Lord: in Him I trust, and to Him I turn.
M.Khan	And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge). (And say O Muhammad SAW to these polytheists:) Such is Allāh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.
Pickthal	And in whatsoever ye differ, the verdict therein belongeth to Allah. Such is my Lord, in Whom I put my trust, and unto Whom I turn.
Shakir	And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time.

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۚ يَذُرُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

And the earth	وَالْأَرْضِ ۚ	Of the heavens	السَّمَاوَاتِ	The Creator	فَاطِرُ
From	مِنْ	For you	لَكُمْ	He has made	جَعَلَ
And from	وَمِنْ	Mates	أَزْوَاجًا	Yourselves	أَنْفُسِكُمْ
He created you	يَذُرُكُمْ	Mates	أَزْوَاجًا ۚ	The cattle	الْأَنْعَامِ
Like unto Him	كَمِثْلِهِ	There is not	لَيْسَ	By this means	فِيهِ ۚ
The All-Hearer	السَّمِيعِ	And He is	وَهُوَ	Anything	شَيْءٌ ۚ
				The All-Seer	الْبَصِيرُ

Translit	Fāṭiru As-Samāwāti Wa Al-'Arḍi Ja`ala Lakum Min 'Anfusikum 'Azwājāan Wa Mina Al-'An`ām 'Azwājāan Yadhra'uukum Fīhi Laysa Kamithlihi Shay'un Wa Huwa As-Samī`u Al-Baṣīru
AhmedAli	وہ آسمانوں اور زمین کا پیدا کرنے والا ہے اسی نے تمہاری بنس سے تمہارے جوڑے بنائے اور چارپایوں کے بھی جوڑے بنائے تمہیں زمین میں پھیلاتا ہے

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Sura # 42 – 53 Verses - Makkah

سورة الشورى

	کوئی چیز اس کی مثل نہیں اور وہ سننے والا دیکھنے والا ہے
Jalandhry	آسمانوں اور زمین کا پیدا کرنے والا (وہی ہے)۔ اسی نے تمہارے لئے تمہاری ہی جنس کے جوڑے بنائے اور چارپایوں کے بھی جوڑے (بنائے اور) اسی طریق پر تم کو پھیلاتا رہتا ہے۔ اس جیسی کوئی چیز نہیں۔ اور وہ دیکھتا سنتا ہے
YusufAli	(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).
M.Khan	The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer.
Pickthal	The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.
Shakir	The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing like a likeness of Him; and He is the Hearing, the Seeing.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

﴿12﴾

The heavens	السَّمَاوَاتِ	The keys of	مَقَالِيدُ	To Him belongs	لَهُ
Provision	الرِّزْقَ	He enlarges	يَبْسُطُ	And the earth	وَالْأَرْضِ ۖ
And straitens	وَيَقْدِرُ ۚ	He wills	يَشَاءُ	For whom	لِمَنْ
Thing	شَيْءٍ	Of every	بِكُلِّ	Verily He	إِنَّهُ
				Is the All-Knower	عَلِيمٌ

Translit	Lahu Maqālīdu As-Samāwāti Wa Al-'Ardi Yabsuṭu Ar-Rizqa Liman Yashā'u Wa Yaqdiru 'Innahu Bikulli Shay'in 'Alīmun
AhmedAli	اس کے ہاتھ میں آسمانوں اور زمین کی کنجیاں ہیں روزی کشادہ کرتا ہے جس کی چاہے اور تنگ کر دیتا ہے بے شک وہ ہر چیز کو جاننے والا ہے
Jalandhry	آسمانوں اور زمین کی کنجیاں اسی کے ہاتھ میں ہیں۔ وہ جس کے لئے چاہتا ہے رزق فراخ کر دیتا ہے (اور جس کے لئے چاہتا ہے) تنگ کر دیتا ہے۔ بے شک وہ ہر چیز سے واقف ہے
YusufAli	To Him belongs the keys of the heavens and the earth: he enlarges and restricts the Sustenance to whom He will: for He knows full well all things.
M.Khan	To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily! He is the All-Knower of everything.
Pickthal	His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will). Lo! He is Knower of all things.
Shakir	His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴾ 13

Of	مِنْ	For you	لَكُمْ	He has ordained	شَرَعَ
He ordained	وَصَّى	Which	مَا	The same religion	الدِّينِ
And that which	وَالَّذِي	Noah	نُوحًا	For	بِهِ
And that which	وَمَا	To you	إِلَيْكَ	we have inspired	أَوْحَيْنَا
Abraham	إِبْرَاهِيمَ	For	بِهِ	We ordained	وَصَّيْنَا
That	أَنْ	And Jesus	وَعِيسَى ۖ	And Moses	وَمُوسَى
And not	وَلَا	Religion	الدِّينَ	You should establish	أَقِيمُوا
Intolerable	كَبُرَ	In it	فِيهِ ۚ	Be divided	تَتَفَرَّقُوا
Is that which	مَا	The polytheists	الْمُشْرِكِينَ	For	عَلَى
Allah	اللَّهُ	(to it)	إِلَيْهِ ۚ	You call them	تَدْعُوهُمْ
Whom	مَنْ	For Himself	إِلَيْهِ	Chooses	يَجْتَبِي
To Him	إِلَيْهِ	And guides	وَيَهْدِي	He wills	يَشَاءُ
		Turns to Him in repentance obedience	يُنِيبُ	Who	مَنْ

Translit	<i>Shara`a Lakum Mina Ad-Dīni Mā Waṣṣā Bihi Nūḥāan Wa Al-Ladhī `Awḥaynā `Ilayka Wa Mā Waṣṣaynā Bihi `Ibrāhīma Wa Mūsā Wa `Isā `An `Aqīmū Ad-Dīna Wa Lā Tatafarraqū Fīhi Kabura `Alā Al-Mushrikīna Mā Tad`ūhum `Ilayhi Allāhu Yajtabī `Ilayhi Man Yashā`u Wa Yahdī `Ilayhi Man Yunību</i>
AhmedAli	تمہارے لیے وہی دین مقرر کیا جس کا نوح کو حکم دیا تھا اور اسی راستہ کی ہم نے آپ کی طرف وحی کی ہے اور اسی کا ہم نے ابراہیم اور موسیٰ اور عیسیٰ کو حکم دیا تھا کہ اسی دین پر قائم رہو اور اس میں پھوٹ نہ ڈالنا جس چیز کی طرف آپ مشرکوں کو بلاتے ہیں وہ ان پر گراں گزرتی ہے اللہ جے چاہے اپنی طرف کھینچ لیتا ہے اور جو اس کی طرف رجوع کرتا ہے اسے راہ دکھاتا ہے
Jalandhry	اسی نے تمہارے لئے دین کا وہی رستہ مقرر کیا جس (کے اختیار کرنے کا) نوح کو حکم دیا تھا اور جس کی (اے محمد صلی اللہ علیہ وسلم) ہم نے تمہاری طرف وحی بھیجی ہے اور جس کا ابراہیم اور موسیٰ اور عیسیٰ کو حکم دیا تھا (وہ یہ) کہ دین کو قائم رکھنا اور اس میں پھوٹ نہ ڈالنا۔ جس چیز کی طرف تم مشرکوں کو بلاتے ہو وہ ان کو دشوار گزرتی ہے۔ اللہ جس کو چاہتا ہے اپنی بارگاہ کا برگزیدہ کر لیتا ہے اور جو اس کی طرف رجوع کرے اسے اپنی طرف رستہ دکھاتا ہے
YusufAli	The same religion has He established for you as that which He enjoined on Noah--that which We have sent by inspiration to thee--and that which We enjoined on Abraham, Moses, and Jesus: namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).
M.Khan	He (Allāh) has ordained for you the same religion (Islāmic Monotheism) which He ordained for Nūh (Noah), and that which We have revealed to you (O Muhammad SAW), and that which We ordained for Ibrāhīm

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	(Abraham), Mûsa (Moses) and 'Īsā (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn, is that (Islâmic Monothesim) to which you (O Muhammad SAW) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.
Pickthal	He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).
Shakir	He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِّي بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٤﴾

Till	إِلَّا	They divided	تَفَرَّقُوا	And not	وَمَا
Knowledge	الْعِلْمُ	Had come to them	مَا جَاءَهُمْ	After	مِنْ بَعْدِ
And had it not been	وَلَوْلَا	Between themselves	بَيْنَهُمْ ۚ	Through selfish transgressions	بَعْيًا
From	مِنْ	That went forth before	سَبَقَتْ	For a word	كَلِمَةً
Term	أَجَلٍ	For	إِلَىٰ	Your Lord	رَبِّكَ
Between them	بَيْنَهُمْ ۚ	The matter would have been settled	لَفُضِّي	An appointed	مُسَمًّى
Were made to inherit	أُورِثُوا	Those who	الَّذِينَ	And verily	وَإِنَّ
Are in	لَفِي	After them	مِنْ بَعْدِهِمْ	The scripture	الْكِتَابَ
Suspicion	مُرِيبٍ	Concerning it	مِنْهُ	Doubt	شَكٍّ

Translit	<i>Wa Mā Tafarraqu 'Illā Min Ba`di Mā Jā'ahumu Al-'Ilmu Baghyāan Baynahum Wa Lawlā Kalimatun Sabaqat Min Rabbika 'Ilā 'Ajalin Musammāan Laquḏiya Baynahum Wa 'Inna Al-Ladhīna 'Urithū Al-Kitāba Min Ba`dihim Lafī Shakkin Minhu Murībin</i>
AhmedAli	اور اہل کتاب جو جدا جدا فرقے ہوئے تو علم آنے کے بعد اپنی باہمی ضد سے ہوئے اور اگر تیرے رب کی طرف سے ایک وقت مقرر (قیامت) تک کا وعدہ نہ ہوتا تو ان میں فیصلہ ہو گیا ہوتا اور جو ان کے بعد کتاب کے وارث بنائے گئے ہیں (زمانہ نبوی کے اہل کتاب) وہ اس (دین) کی نسبت حیرت انگیز شک میں ہیں
Jalandhry	اور یہ لوگ جو الگ الگ ہوئے میں تو علم (حق) آچکنے کے بعد آپس کی ضد سے (ہوئے ہیں)۔ اور اگر تمہارے پروردگار کی طرف سے ایک وقت مقرر تک کے لئے بات نہ ٹھہر چکی ہوتی تو ان میں فیصلہ کر دیا جاتا۔ اور جو لوگ ان کے بعد (خدا کی) کتاب کے وارث ہوئے وہ اس (کی طرف) سے شبہ کی الجھن میں (پھنسے ہوئے) ہیں
YusufAli	And they became divided only after knowledge reached them— through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, (tending) to a Term appointed, the matter would have been settled between them: but truly those, who have inherited the Book after them are in

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	suspicious (disquieting) doubt concerning it.
M.Khan	And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).
Pickthal	And they were not divided until after the knowledge came unto them, through rivalry among themselves; and had it not been for a Word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the Scripture after them are verily in hopeless doubt concerning it.
Shakir	And they did not become divided until after knowledge had come to them out of envy among themselves; and had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in disquieting doubt concerning it.

فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ  
كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ  
بَيْنَنَا وَبَيْنَكُمُ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ ﴿15﴾

And stand firm and straight	وَاسْتَقِمْ	Then invite	فَادْعُ ۖ	So unto this	فَلِذَلِكَ
And not	وَلَا	You were commanded	أُمِرْتَ ۖ	As	كَمَا
And say	وَقُلْ	Their desires	أَهْوَاءَهُمْ ۖ	Follow	تَتَّبِعْ
Has sent	أَنْزَلَ	In what	بِمَا	I believe	آمَنْتُ
A Book	كِتَابٍ ۖ	From	مِنْ	Allah	اللَّهُ
Among you	بَيْنَكُمْ ۖ	To do justice	لِأَعْدِلَ	And I am commanded	وَأُمِرْتُ
And your Lord	وَرَبُّكُمْ ۖ	Is our Lord	رَبُّنَا	Allah	اللَّهُ
And for you	وَلَكُمْ	Our deeds	أَعْمَالُنَا	For us	لَنَا
Dispute	حُجَّةَ	There is no	لَا	Your deeds	أَعْمَالُكُمْ ۖ
Allah	اللَّهُ	And between you	وَبَيْنَكُمْ ۖ	Between us	بَيْنَنَا
And to Him	وَإِلَيْهِ	Between us	بَيْنَنَا ۖ	Will assemble	يَجْمَعُ
				Is the final return	الْمَصِيرُ

Translit	<i>Falidhalika Fād'u Wa Astaqim Kamā 'Umirta Wa Lā Tattabi' 'Ahwā'ahum Wa Qul 'Āmantu Bimā 'Anzala Allāhu Min Kitābin Wa 'Umirtu Li' dila Baynakumu Allāhu Rabbunā Wa Rabbukum Lanā 'A'mālunā Wa Lakum 'A'mālukum Lā Hujjata Baynanā Wa Baynakumu Allāhu Yajma'u Baynanā Wa 'Ilayhi Al-Maṣīru</i>
AhmedAli	تو آپ اسی دین کی طرف بلائے اور قائم رہیے جیسا آپ کو حکم دیا گیا ہے اور ان کی خواہشوں پر نہ چلیئے اور کہہ دو کہ میں اس پر یقین لایا ہوں جو الہ نے کتاب نازل کی ہے اور مجھے حکم دیا گیا ہے کہ میں تمہارے درمیان انصاف کروں اللہ ہی ہمارا اور تمہارا پروردگار ہے ہمارے لیے ہمارے اعمال ہیں اور تمہارے لیے

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سورة الشورى

	تمہارے اعمال اور تمہارے درمیان کوئی جھگڑا نہیں الہ ہم سب کو جمع کر لے گا اور اسی کی طرف لوٹ کر جانا ہے
Jalandhry	تو (اے محمد صلی اللہ علیہ وسلم) اسی (دین کی) طرف (لوگوں کو) بلا تے رہنا اور جیسا تم کو حکم ہوا ہے (اسی پر) قائم رہنا۔ اور ان کی خواہشوں کی پیروی نہ کرنا۔ اور کہہ دو کہ جو کتاب خدا نے نازل فرمائی ہے میں اس پر ایمان رکھتا ہوں۔ اور مجھے حکم ہوا ہے کہ تم میں انصاف کروں۔ خدا ہی ہمارا اور تمہارا پروردگار ہے۔ ہم کو ہمارے اعمال (کا بدلہ ملے گا) اور تم کو تمہارے اعمال کا۔ ہم میں اور تم میں کچھ بحث و تکرار نہیں۔ خدا ہم (سب) کو اکٹھا کرے گا۔ اور اسی کی طرف لوٹ کر جانا ہے
YusufAli	Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded nor follow thou their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is Our Lord and your Lord. For us (is the responsibility for) Our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (Our) final goal.
M.Khan	So unto this (religion of Islām alone and this Qur'ān) then invite (people) (O Muhammad SAW), and stand firm [on Islāmīc Monotheism by performing all that is ordained by Allāh (good deeds), and by abstaining from all that is forbidden by Allāh (sins and evil deeds)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book [all the holy Books, - this Qur'ān and the Books of the old from the Taurāt (Torah), or the Injeel (Gospel) or the Pages of Ibrāhīm (Abraham)] and I am commanded to do justice among you. Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return."
Pickthal	Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever scripture Allah hath sent down, and I am commanded to be just among you. Allah is our Lord and your Lord. Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying.
Shakir	To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will gather us together, and to Him is the return.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

(in) concerning	فِي	Dispute	يُحَاجُّونَ	And those who	وَالَّذِينَ
What	مَا	After	مِنْ بَعْدِ	Allah	اللَّهُ
Their dispute	حُجَّتُهُمْ	(to Him)	لَهُ	Has been accepted	اسْتُجِيبَ
Their Lord	رَبِّهِمْ	With (to)	عِنْدَ	Is of no use	دَاحِضَةً
And for them will be	وَلَهُمْ	Is wrath	غَضَبٌ	And on them	وَعَلَيْهِمْ
		A severe	شَدِيدٌ	Torment	عَذَابٌ

Translit	Wa Al-Ladhīna Yuhājǧūna Fī Allāhi Min Ba`di Mā Astujība Lahu Hujjatuhum Dāhidatun `Inda Rabbihim Wa `Alayhim Ghadabun Wa Lahum `Adhābun Shadīdun
AhmedAli	اور جو لوگ اللہ (کے دین) کے بارے میں جھگڑتے ہیں بعد اس کے کہ وہ مان لیا گیا ان لوگوں کی حجت ان کے رب کے ہاں باطل ہے اور ان پر غضب ہے اور ان کے لیے سخت عذاب ہے



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Jalandhry	اور جو لوگ خدا (کے بارے) میں بعد اس کے کہ اسے (مومنوں نے) مان لیا ہو جھگڑتے ہیں ان کے پروردگار کے نزدیک ان کا جھگڑا لغو ہے۔ اور ان پر (خدا کا) غضب اور ان کے لئے سخت عذاب ہے
YusufAli	But those who dispute concerning Allah after He has been accepted, futile is their dispute in the sight of their Lord: on them is Wrath, and for them will be a Penalty Terrible.
M.Khan	And those who dispute concerning Allâh (His religion of Islâmic Monotheism, with which Muhammad SAW has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord, and on them is wrath, and for them will be a severe torment.
Pickthal	And those who argue concerning Allah after He hath been acknowledged, their argument hath no weight with their Lord, and wrath is upon them and theirs will be an awful doom.
Shakir	And (as for) those who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe punishment.

### اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

Has sent down	أَنْزَلَ	Who	الَّذِي	It is Allah	اللَّهُ
And the balance	وَالْمِيزَانَ ۖ	In truth	بِالْحَقِّ	The Book	الْكِتَابَ
Perhaps	لَعَلَّ	Can make you know	يُدْرِيكَ	And what	وَمَا
		Is close at hand	قَرِيبٌ	The Hour	السَّاعَةَ

Translit	Allāhu Al-Ladhī 'Anzala Al-Kitāba Bil-Ĥaqqi Wa Al-Mīzāna Wa Mā Yudrika La'alla As-Sā'ata Qarībun
AhmedAli	اللہ ہی ہے جس نے سچی کتاب اور ترازو نازل کی اور آپ کو کیا معلوم شاید قیامت قریب ہو
Jalandhry	خدا ہی تو ہے جس نے سچائی کے ساتھ کتاب نازل فرمائی اور (عدل و انصاف کی) ترازو۔ اور تم کو کیا معلوم شاید قیامت قریب ہی آتی ہو
YusufAli	It is Allah Who has sent down the Book in truth, and the Balance (by which to weigh conduct). And what will make thee realise that perhaps the Hour is close at hand?
M.Khan	It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?
Pickthal	Allah it is Who hath revealed the Scripture with truth, and the Balance. How canst thou know? It may be that the Hour is nigh.
Shakir	Allah it is Who revealed the Book with truth, and the balance, and what shall make you know that haply the hour be nigh?

### يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۖ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

Those who	الَّذِينَ	It	بِهَا	Seek to hasten	يَسْتَعْجِلُ
In it	بِهَا ۖ	Believe	يُؤْمِنُونَ	Not	لَا
Are fearful	مُشْفِقُونَ	Believe	آمَنُوا	And those who	وَالَّذِينَ
That it is	أَنَّهَا	And they know	وَيَعْلَمُونَ	Of it	مِنْهَا



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Indeed	إِنَّ	Verily	أَلَا	Ther very truth	الْحَقُّ ۖ
Concerning	فِي	Dispute	يُمَارُونَ	Those who	الَّذِينَ
Error	ضَلَالٍ	Are certainly in	لَفِي	The Hour	السَّاعَةِ
				Far away	بَعِيدٍ

Translit	<i>Yasta`jilu Bihā Al-Ladhīna Lā Yu'uminūna Bihā Wa Al-Ladhīna 'Āmanū Mushfiqūna Minhā Wa Ya`lamūna 'Annahā Al-Ĥaqqu 'Alā 'Inna Al-Ladhīna Yumārūna Fī As-Sā`ati Lafī ḌalālinBa`dīn</i>
AhmedAli	اس کی جلدی تو وہی کرتے ہیں جو اس پر ایمان نہیں رکھتے اور جو ایمان رکھتے ہیں وہ اس سے ڈر رہے ہیں اور جانتے ہیں کہ وہ برحق ہے خبردار بے شک جو لوگ قیامت کے بارہ میں جھگڑا کرتے ہیں وہ پرلے درجے کی گمراہی میں ہیں
Jalandhry	جو لوگ اس پر ایمان نہیں رکھتے وہ اس کے لئے جلدی کر رہے ہیں۔ اور جو مومن ہیں وہ اس سے ڈرتے ہیں۔ اور جانتے ہیں کہ وہ برحق ہے۔ دیکھو جو لوگ قیامت میں جھگڑتے ہیں وہ پرلے درجے کی گمراہی میں ہیں
YusufAli	Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray.
M.Khan	Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.
Pickthal	Those who believe not therein seek to hasten it, while those who believe are fearful of it and know that it is the Truth. Beware! They who dispute concerning the Hour are far astray
Shakir	Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.

## اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۖ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

To His slaves	بِعِبَادِهِ	Very gracious and Kind	لَطِيفٌ	Allah is	اللَّهُ
He wills	يَشَاءُ ۖ	To whom	مَنْ	He gives provisions	يَرْزُقُ
The All-Mighty	الْعَزِيزُ	The All-Strong	الْقَوِيُّ	And He is	وَهُوَ

Translit	<i>Allāhu Laṭīfun Bi`ibādihī Yarzuqu Man Yashā'u Wa Huwa Al-Qawīyu Al-`Azīzu</i>
AhmedAli	اللہ اپنے بندوں پر بڑا مہربان ہے جسے (جس قدر) چاہے روزی دیتا ہے اور وہ بڑا طاقتور زبردست ہے
Jalandhry	خدا اپنے بندوں پر مہربان ہے وہ جس کو چاہتا ہے رزق دیتا ہے۔ اور وہ زور والا (اور) زبردست ہے
YusufAli	Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has Power and can carry out His Will.
M.Khan	Allāh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.
Pickthal	Allah is gracious unto His slaves. He provideth for whom He will. And He is the Strong, the Mighty.
Shakir	Allah is Benignant to His servants; He gives sustenance to whom He pleases, and He is the Strong, the Mighty.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ  
فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿20﴾

Desiring	يُرِيدُ	Is	كَانَ	Whosoever	مَنْ
We increase	نَزِدْ	Of the Hereafter	الْآخِرَةِ	The reward	حَرْثَ
His reward	حَرْثِهِ ۖ	In	فِي	To him	لَهُ
Desires	يُرِيدُ	(was)	كَانَ	And whosoever	وَمَنْ
We give him	نُؤْتِهِ	Of this world	الدُّنْيَا	The reward	حَرْثَ
He has	لَهُ	And not	وَمَا	Of it	مِنْهَا
Any	مِنْ	The Hereafter	الْآخِرَةِ	In	فِي
				portion	نَصِيبٍ ۖ

Translit	Man Kāna Yurīdu Ḥārtha Al-'Ākhirati Nazid Lahu Fī Ḥārthihi Wa Man Kāna Yurīdu Ḥārtha Ad-Dunyā Nu'utihi Minhā Wa Mā Lahu Fī Al-'Ākhirati Min Naṣībīn
AhmedAli	جو کوئی آخرت کی کھیتی کا طالب ہو ہم اس کے لیے اس کھیتی میں برکت دیں گے اور جو دنیا کی کھیتی کا طالب ہو اسے (بقدر مناسب) دنیا میں دیں گے اور آخرت میں اس کا کچھ حصہ نہیں ہوگا
Jalandhry	جو شخص آخرت کی کھیتی کا خواستگار ہو اس کو ہم اس میں سے دیں گے۔ اور جو دنیا کی کھیتی کا خواستگار ہو اس کو ہم اس میں سے دے دیں گے۔ اور اس کا آخرت میں کچھ حصہ نہ ہوگا
YusufAli	To any that desires the tilth of the Hereafter, We give increase in his tilth; and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.
M.Khan	Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.
Pickthal	Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter.
Shakir	Whoever desires the gain of the hereafter, We will give him more of that gain; and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۚ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ  
وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿21﴾

Partners	شُرَكَاءُ	They have	لَهُمْ	Or	أَمْ
Of	مِنْ	For them	لَهُمْ	Who have instituted	شَرَعُوا
Not	لَمْ	What	مَا	Religion	الدِّينِ
Allah	اللَّهُ ۚ	It	بِهِ	Has allowed	يَأْذَنْ

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سورة الشورى

A decisive	الْفَصْلُ	Word	كَلِمَةً	And had it not been	وَلَوْلَا
And verily	وَإِنَّ	Between them	بَيْنَهُمْ	The matter would have been judged	لَقَضَىٰ
Torment	عَذَابٌ	For them	لَهُمْ	The wrong-doers	الظَّالِمِينَ
				A painful	أَلِيمٌ

Translit	'Am Lahum Shurakā'u Shara'ū Lahum Mīna Ad-Dīni Mā Lam Ya'dhan Bihi Allāhu Wa Lawlā Kalimatu Al-Faṣli Laquḍīya Baynahum Wa 'Inna Aẓ-Ẓālimīna Lahum 'Adhābun 'Alīmūn				
AhmedAli	کیا ان کے اور شریک ہیں جنہوں نے ان کے لیے دین کا وہ طریقہ نکالا ہے جس کی اللہ نے اجازت نہیں دی اور اگر فیصلہ کا وعدہ نہ ہوتا تو ان کا دنیا ہی میں فیصلہ ہو گیا ہوتا اور بے شک ظالموں کے لیے دردناک عذاب ہے				
Jalandhry	کیا ان کے وہ شریک ہیں جنہوں نے ان کے لئے ایسا دین مقرر کیا ہے جس کا خدا نے حکم نہیں دیا۔ اور اگر فیصلے (کے دن) کا وعدہ نہ ہوتا تو ان میں فیصلہ کر دیا جاتا اور جو ظالم ہیں ان کے لئے درد دینے والا عذاب ہے				
YusufAli	What! have they partners (in godhead), who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgement the matter would have been decided between them (at once): But verily the wrongdoers will have a grievous Penalty.				
M.Khan	Or have they partners with Allāh (false gods), who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zālimūn (polytheists and wrong-doers), there is a painful torment.				
Pickthal	Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not? And but for a decisive word (gone forth already), it would have been judged between them. Lo! for wrong-doers is a painful doom.				
Shakir	Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful punishment.				

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۖ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

Fearful	مُشْفِقِينَ	The wrong-doers	الظَّالِمِينَ	You will see	تَرَى
And it is	وَهُوَ	They have earned	كَسَبُوا	Of that which	مِمَّا
And those who	وَالَّذِينَ	Them	بِهِمْ	Befalling	وَاقِعٌ
Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا	Believe	آمَنُوا
Of the Gardens	الْجَنَّاتِ	The flowering meadows	رَوْضَاتِ	In	فِي
They wish	يَشَاءُونَ	What	مَا	For them	لَهُمْ
That	ذَلِكَ	Their Lord	رَبِّهِمْ	From	عِنْدَ
The supreme	الْكَبِيرُ	Grace	الْفَضْلُ	Is	هُوَ

Translit Tarā Aẓ-Ẓālimīna Mushfiqīna Mimmā Kasabū Wa Huwa Wāqī'un Bihim Wa Al-Ladhīna 'Āmanū Wa

# The Holy Quran

Council, Consultation

Sura # 42 – 53 Verses - Makkah

سورة الشورى

	`Amilū Aṣ-Ṣāliḥāti Fī Rawḍāti Al-Jannāti Lahum Mā Yashā'ūna `Inda Rabbihim Dhālika Huwa Al-Faḍlu Al-Kabīru
AhmedAli	آپ ظالموں کو (قیامت کے دن) دیکھیں گے کہ اپنے اعمال (کے وبال) سے ڈر رہے ہوں گے اور ان پر پڑنے والا اور جو لوگ ایمان لائے اور نیک کام کیے وہ بہشت کے باغوں میں ہوں گے انہیں جو چاہیں گے اپنے رب کے ہاں سے ملے گا یہی وہ بڑا فضل ہے
Jalandhry	تم دیکھو گے کہ ظالم اپنے اعمال (کے وبال) سے ڈر رہے ہوں گے اور وہ ان پر پڑے گا۔ اور جو لوگ ایمان لائے اور نیک عمل کرتے رہے وہ بہشت کے باغوں میں ہوں گے۔ وہ جو کچھ چاہیں گے ان کے لیے ان کے پروردگار کے پاس (موجود) ہوگا۔ یہی بڑا فضل ہے
YusufAli	Thou wilt see the wrongdoers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for: That will indeed be the magnificent Bounty (of Allah).
M.Khan	You will see (on the Day of Resurrection), the Zālimūn (polytheists and wrong-doers) fearful of that which they have earned, and it (Allāh's Torment) will surely befall them, But those who believe (in the Oneness of Allāh Islāmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise), They shall whatsoever they desire with their Lord. That is the supreme Grace, (Paradise).
Pickthal	Thou seest the wrong-doers fearful of that which they have earned, and it will surely befall them, while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord. This is the great preferment.
Shakir	You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۖ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۖ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿23﴾

Gives glad tidings	يُبَشِّرُ	Which	الَّذِي	That is	ذَلِكَ
Who	الَّذِينَ	To His slaves	عِبَادُهُ	Allah	اللَّهُ
Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا	Believe	آمَنُوا
I ask you	أَسْأَلُكُمْ	Not	لَا	Say	قُلْ
Except	إِلَّا	Reward	أَجْرًا	For it	عَلَيْهِ
Kinship with you	الْقُرْبَىٰ	For	فِي	To be kind to me	الْمَوَدَّةَ
A good righteous deed	حَسَنَةً	Earns	يَقْتَرِفُ	And whoever	وَمَنْ
In it	فِيهَا	For him	لَهُ	We shall increase	نَزِدْ
Allah	اللَّهُ	Verily	إِنَّ	Of good	حُسْنًا
		Is Most Ready to appreciate	شَكُورٌ	Is Oft-Forgiving	غَفُورٌ

Translit	Dhālika Al-Ladhī Yubashshiru Allāhu `Ibādahu Al-Ladhīna `Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Qullā `As'alukum `Alayhi `Ajrāan `Illā Al-Mawaddata Fī Al-Qurbā Wa Man Yaqtarīf ḤasanatanNazid Lahu Fīhā Ḥusnāan `Inna Allāha Ghafūrun Shakūrun
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Sura # 42 – 53 Verses - Makkah

سورة الشورى

AhmedAli	یہی وہ (فضل) جس کی اللہ اپنے بندوں کو خوشخبری دے دیتا ہے جو ایمان لائے اور نیک کام کیے کہہ دو میں تم سے اس پر کوئی اثرات نہیں مانگتا بجز رشتہ داری کی محبت کے اور جو نیکی کائے گا تو ہم اس میں اس کے لیے بھلائی زیادہ کر دیں گے بے شک اللہ بخشنے والا قادر دان ہے
Jalandhry	یہی وہ (انعام ہے) جس کی خدا اپنے ان بندوں کو جو ایمان لاتے اور عمل نیک کرتے میں بشارت دیتا ہے۔ کہہ دو کہ میں اس کا تم سے صلہ نہیں مانگتا مگر (تم کو) قربت کی محبت (تو چاہیے) اور جو کوئی نیکی کرے گا ہم اس کے لئے اس میں ثواب بڑھائیں گے۔ بے شک خدا بخشنے والا قادر دان ہے
YusufAli	That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).
M.Khan	That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad SAW): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).
Pickthal	This it is which Allah announceth unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk. And whoso scoreth a good deed We add unto its good for him. Lo! Allah is Forgiving, Responsive.
Shakir	That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ فَإِنْ يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۖ وَيَمْحُ اللَّهُ الْبَاطِلَ  
وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

He has invented	افْتَرَىٰ	They say	يَقُولُونَ	Or	أَمْ
A lie	كَذِبًا ۖ	Allah	اللَّهُ	Against	عَلَى
Allah	اللَّهُ	Willed	يَشِئِ	So if	فَإِنْ
Your heart	قَلْبِكَ ۖ	(on)	عَلَى	He could have sealed	يَخْتِمْ
Falsehood	الْبَاطِلَ	Allah	اللَّهُ	And wipes out	وَيَمْحُ
By His word	بِكَلِمَاتِهِ ۖ	The truth	الْحَقَّ	And establishes	وَيُحِقُّ
What	بِذَاتِ	He knows well	عَلِيمٌ	Verily	إِنَّهُ
				Is in the breasts	الصُّدُورِ

Translit	'Am Yaqūlūna Aftarā `Alā Allāhi Kadhibāan Fa'in Yasha'i Allāhu Yakhtim `Alā Qalbika Wa Yamhu Allāhu Al-Bāṭila Wa Yuhīqu Al-Ḥaqqā Bikalimātihi 'Innahū `Alīmūn Bidhāti Aṣ-Ṣudūri
AhmedAli	کیا وہ کہتے ہیں کہ آپ نے اللہ پر جھوٹ باندھا ہے پس اگر اللہ چاہے تو آپ کے دل پر مہر کر دے اور اللہ باطل کو مٹا دیتا ہے اور سچ کو اپنی کلام سے ثابت کر دیتا ہے بے شک وہ سینوں کے بھید خوب جانتا ہے
Jalandhry	کیا یہ لوگ کہتے ہیں کہ پیغمبر نے خدا پر جھوٹ باندھ لیا ہے؟ اگر خدا چاہے تو (اے محمد ﷺ) تمہارے دل پر مہر لگا دے۔ اور خدا جھوٹ کو نابود کرتا اور اپنی

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	باتوں سے حق کو ثابت کرتا ہے۔ بے شک وہ سینے تک کی باتوں سے واقف ہے
YusufAli	What! do they say "He has forged a falsehood against Allah"? But if Allah willed, He could seal up thy heart. And Allah blots falsehood, and proves the Truth by His Words. For He knows well the secrets of all hearts.
M.Khan	Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'an). And Allāh wipes out falsehood, and establishes the truth (Islām) by His Word (this Qur'an). Verily, He knows well what (the secrets) are in the breasts (of mankind).
Pickthal	Or say they: He hath invented a lie concerning Allah? If Allah willed, He could have sealed thy heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men).
Shakir	Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts.

### وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿25﴾

Accepts	يَقْبَلُ	Who	الَّذِي	And He is	وَهُوَ
His slaves	عِبَادِهِ	From	عَنْ	Repentance	التَّوْبَةَ
The sins	السَّيِّئَاتِ	From	عَنِ	And forgives	وَيَعْفُو
You do	تَفْعَلُونَ	What	مَا	And He knows	وَيَعْلَمُ

Translit	Wa Huwa Al-Ladhī Yaqbalu At-Tawbat `An `Ibādihi Wa Ya `fū `Ani As-Sayyi'āti Wa Ya `lamu Mā Taf'alūna
AhmedAli	اور وہی ہے جو اپنے بندوں کی توبہ قبول کرتا ہے اور ان کے گناہ معاف کر دیتا ہے اور جانتا ہے جو تم کرتے ہو
Jalandhry	اور وہی توبہ جو اپنے بندوں کی توبہ قبول کرتا اور (ان کے) قصور معاف فرماتا ہے اور جو تم کرتے ہو (سب) جانتا ہے
YusufAli	He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.
M.Khan	And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.
Pickthal	And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do,
Shakir	And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do;

### وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ

### شَدِيدٌ ﴿26﴾

Believe	آمَنُوا	Those who	الَّذِينَ	And He answers	وَيَسْتَجِيبُ
And gives them increase	وَيَزِيدُهُمْ	Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
And as for the disbelievers	وَالْكَافِرُونَ	His Bounty	فَضْلِهِ ۚ	Of	مِنْ
A severe	شَدِيدٌ	Torment	عَذَابٌ	Theirs will be	لَهُمْ

Translit	Wa Yastajibu Al-Ladhīna `Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Wa Yazīduhum Min Fadlihi Wa Al-Kāfirūna Lahum `Adhābun Shadīdun
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AhmedAli	اور ان کی دعا قبول کرتا ہے جو ایمان لائے اور نیک کام کیے اور انہیں اپنے فضل سے زیادہ دیتا ہے اور کافروں کے لیے سخت عذاب ہے
Jalandhry	اور جو ایمان لائے اور عمل نیک کئے ان کی (دعا) قبول فرماتا ہے اور ان کو اپنے فضل سے بڑھاتا ہے۔ اور جو کافر ہیں ان کے لئے سخت عذاب ہے
YusufAli	And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers there is a terrible Penalty.
M.Khan	And He answers (the invocation of) those who believe (in the Oneness of Allāh — Islāmīc Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.
Pickthal	And accepteth those who believe and do good works, and giveth increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom.
Shakir	And He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the unbelievers, they shall have a severe punishment.

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ

خَبِيرٌ بَصِيرٌ ﴾ 27 ﴿

Allah	اللَّهُ	Enlarge	بَسَطَ	And if	وَلَوْ
They would surely rebel	لَبَغَوْا	For His slaves	لِعِبَادِهِ	The provision	الرِّزْقَ
But	وَلَكِنْ	The earth	الْأَرْضِ	In	فِي
What	مَا	By measure	بِقَدَرٍ	He sends down	يُنْزِلُ
In respect of His slaves	بِعِبَادِهِ	Verily He is	إِنَّهُ	He wills	يَشَاءُ ۚ
		The All-Seer	بَصِيرٌ	The Well-Aware	خَبِيرٌ

Translit	<i>Wa Law Basaṭa Allāhu Ar-Rizqa Li'ibādihi Labaghaw Fī Al-'Arḍi Wa Lakin Yunazzilu Biqadarin Mā Yashā'u 'Innahu Bi'ibādihi Khabīrun Baṣīrun</i>
AhmedAli	اور اگر اللہ اپنے بندوں کی روزی کشادہ کر دے تو زمین پر سرکشی کرنے لگیں لیکن وہ ایک انداز سے اتارتا ہے جتنی چاہتا ہے بے شک وہ اپنے بندوں سے خوب خبردار دیکھنے والا ہے
Jalandhry	اور اگر خدا اپنے بندوں کے لئے رزق میں فراخی کر دیتا تو زمین میں فساد کرنے لگتے۔ لیکن وہ جو چیز چاہتا ہے انداز سے ساتھ نازل کرتا ہے۔ بے شک وہ اپنے بندوں کو جانتا اور دیکھتا ہے
YusufAli	If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as He pleases: For He is with His Servants Well-acquainted, Watchful.
M.Khan	And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).
Pickthal	And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Aware, a Seer of His bondmen.
Shakir	And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.



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سورة الشورى

### وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

Sends down	يُنْزِلُ	It is Who	الَّذِي	And He	وَهُوَ
That	مَا	after	مِنْ بَعْدِ	The rain	الْغَيْثَ
His Mercy	رَحْمَتَهُ ۚ	And spreads abroad	وَيَنْشُرُ	They have despaired	قَنَطُوا
Worthy of all praise	الْحَمِيدُ	The Protecting Friend	الْوَلِيُّ	And He is	وَهُوَ

Translit	Wa Huwa Al-Ladhī Yunazzilu Al-Ghaytha Min Ba`di Mā Qanaṭū Wa Yanshuru RahmatahuWa Huwa Al-Walīyu Al-Ḥamīdu
AhmedAli	اور وہی ہے جو ناامید ہوجانے کے بعد مینہ برساتا ہے اور اپنی رحمت کو پھیلاتا ہے اور وہی کارساز احمد کے لائق ہے
Jalandhry	اور وہی تو ہے جو لوگوں کے ناامید ہوجانے کے بعد مینہ برساتا اور اپنی رحمت (یعنی بارش) کی برکت کو پھیلا دیتا ہے۔ اور وہ کارساز اور سرِ اوار تعریف ہے
YusufAli	He is the One that sends down rain (even) after (men) have given up all hope and scatters His Mercy (far and wide). And He is the Protector Worthy Of all Praise.
M.Khan	And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the Walī (Helper, Supporter, Protector, Lord), Worthy of all Praise.
Pickthal	And He it is Who sendeth down the saving rain after they have despaired, and spreadeth out His mercy. He is the Protecting Friend, the Praiseworthy.
Shakir	And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One.

### وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَتْ فِيهِمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ

#### قَدِيرٌ ﴿٢٩﴾

Is the creation of	خَلْقُ	His Sings	آيَاتِهِ	And among	وَمِنْ
And whatever	وَمَا	And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
Of	مِنْ	In them both	فِيهِمَا	He has dispersed	بَتْ
Over	عَلَىٰ	And He is	وَهُوَ	Moving creature	دَابَّةٍ ۚ
He wills	يَشَاءُ	Whenever	إِذَا	Their assembling	جَمْعِهِمْ
				All-Potent	قَدِيرٌ

Translit	Wa Min 'Āyātihi Khalqu As-Samāwāti Wa Al-'Arḍi Wa Mā Baththa Fīhimā Min Dābbatin Wa Huwa `Alá Jam`ihim 'Idhā Yashā'u Qadīrun
AhmedAli	اور اس کی نشانیوں میں سے ایک یہ بھی ہے کہ آسمانوں اور زمین کو بنایا اور اس پر ہر قسم کے چلنے والے جانور پھیلائے اور وہ جب چاہے گا ان کے جمع کرنے پر قادر ہے
Jalandhry	اور اسی کی نشانیوں میں سے ہے آسمانوں اور زمین کا پیدا کرنا اور ان جانوروں کا جو اس نے ان میں پھیلا رکھے میں اور وہ جب چاہے ان کے جمع کر لینے پر قادر ہے



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YusufAli	And among His Signs is the creation of the heavens and the earth and the living creatures that He has scattered through them: and He has power to gather them together when He wills.
M.Khan	And among His Ayât (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills.
Pickthal	And of His portents is the creation of the heaven and the earth, and of whatever beasts He hath dispersed therein. And He is Able to gather them when He will.
Shakir	And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings; and when He pleases He is all-powerful to gather them together.

## وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿30﴾

Of	مِنْ	Befalls you	أَصَابَكُمْ	And whatever	وَمَا
Have earned	كَسَبَتْ	It is because of what	فَبِمَا	Misfortune	مُصِيبَةٍ
From	عَنْ	And He pardons	وَيَعْفُو	Your hands	أَيْدِيكُمْ
				much	كَثِيرٍ

Translit	Wa Mā 'Aṣābakum Min Muṣībatin Fabimā Kasabat 'Aydikum Wa Ya'fū 'An Kathīrin
AhmedAli	اور تم پر جو مصیبت آتی ہے تو وہ تمہارے ہی ہاتھوں کے کیے ہوئے کاموں سے آتی ہے اور وہ بہت سے گناہ معاف کر دیتا ہے
Jalandhry	اور جو مصیبت تم پر واقع ہوتی ہے سو تمہارے اپنے فعلوں سے اور وہ بہت سے گناہ تو معاف ہی کر دیتا ہے
YusufAli	Whatever misfortune happens to you, is because of the things your hands have wrought, and for many (of them) He grants forgiveness.
M.Khan	And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ān Verse 35:45)
Pickthal	Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.
Shakir	And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).

## وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿31﴾

Can escape from Allah	بِمُعْجِزِينَ	You	أَنْتُمْ	And (not)	وَمَا
And neither	وَمَا	The earth	الْأَرْضِ ۚ	In	فِي
Allah	اللَّهُ	Besides	مِنْ دُونِ	You have	لَكُمْ
Nor	وَلَا	Protecting Friend	وَلِيٍّ	Any	مِنْ
				Any helper	نَصِيرٍ

Translit	Wa Mā 'Antum Bimu'jizīna Fī Al-'Arḍi Wa Mā Lakum Min Dūni Allāhi Min Wa Līyin Wa Lā Naṣīrin
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AhmedAli	اور تم زمین میں عاجز کرنے والے نہیں اور سوائے اللہ کے نہ کوئی تمہارا کارساز ہے اور نہ کوئی مددگار
Jalandhry	اور تم زمین میں (خدا کو) عاجز نہیں کر سکتے۔ اور خدا کے سوائے تمہارا کوئی دوست ہے اور نہ مددگار
YusufAli	Nor can ye frustrate (aught), (fleeing) through the earth; nor have ye, besides Allah, anyone to protect or to help.
M.Khan	And you cannot escape from Allâh (i.e. His Punishment) in the earth, and besides Allâh you have neither any Walî (guardian or a protector helper) nor any helper.
Pickthal	Ye cannot escape in the earth, for beside Allah ye have no protecting friend nor any helper.
Shakir	And you cannot escape in the earth, and you shall not have a guardian or a helper besides Allah.

### وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿32﴾

Are the ships	الْجَوَارِ	His sings	آيَاتِهِ	And among	وَمِنْ
Like mountains	كَالْأَعْلَامِ	The sea	الْبَحْرِ	In	فِي

Translit	Wa Min 'Āyātihi Al-Jawāri Fī Al-Baḥri Kāl'a'lāmi
AhmedAli	اور اس کی نشانیوں میں سے سمندر میں پہاڑوں جیسے جہاز ہیں
Jalandhry	اور اسی کی نشانیوں میں سے سمندر کے جہاز ہیں (جو) گویا پہاڑ (ہیں)
YusufAli	And among His Signs are the ships smooth-running through the ocean, (tall) as mountains.
M.Khan	And among His Signs are the ships, in the sea, like mountains.
Pickthal	And of His portents are the ships, like banners on the sea;
Shakir	And among His signs are the ships in the sea like mountains.

### إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

### ﴿33﴾

He causes to settle	يُسْكِنِ	He wills	يَشَأْ	If	إِنْ
Motionless	رَوَاكِدَ	Then they would become	فَيَظْلَلْنَ	The wind	الرِّيحَ
Verily	إِنَّ	The back (of the sea)	ظَهْرِهِ ۚ	On	عَلَى
Are signs	لَآيَاتٍ	That	ذَلِكَ	In	فِي
(and) grateful	شَكُورٍ	Patient	صَبَّارٍ	For everyone	لِّكُلِّ

Translit	'In Yasha' Yuskini Ar-Rīḥa Fayaẓlalna Rawākida `Alā Ṣāhrihi 'Inna Fī Dhālika La'āyātin Likulli Ṣabbārin Shakūrīn
AhmedAli	اگر وہ چاہے تو ہوا کو ٹھیرا دے پس وہ اس کی سطح پر کھڑے رہ جائیں بے شک اس میں ہر صبر کرنے والے شکر گزار کے لیے نشانیاں ہیں
Jalandhry	اگر خدا چاہے تو ہوا کو ٹھیرا دے اور جہاز اس کی سطح پر کھڑے رہ جائیں۔ تمام صبر اور شکر کرنے والوں کے لئے ان (باتوں) میں قدرت خدا کے نمونے ہیں
YusufAli	If it be His Will, He can still the Wind: then would they become motionless on the back of the (ocean). Verily

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	in this are Signs for everyone who patiently perseveres and is grateful.
M.Khan	If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.
Pickthal	If He will He calmeth the wind so that they keep still upon its surface - Lo! herein verily are signs for every steadfast grateful (heart). -
Shakir	If He pleases, He causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one,

## أَوْ يُؤْبِقُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿34﴾

Because of that which	بِمَا	He may destroy them	يُؤْبِقُهُنَّ	Or	أَوْ
From	عَنْ	And He pardons	وَيَعْفُ	Their (people) have learned	كَسَبُوا
				much	كَثِيرٍ

Translit	'Aw Yūbiqhunna Bimā Kasabū Wa Ya`fu `An Kathīrin
AhmedAli	یا ان کے برے اعمال کے سبب سے انہیں تباہ کر دے اور بہتوں کو معاف بھی کر دیتا ہے
Jalandhry	یا ان کے اعمال کے سبب ان کو تباہ کر دے۔ اور بہت سے قصور معاف کر دے
YusufAli	Or He can cause them to perish because of the (evil) which (of men) have earned: but much doth He forgive.
M.Khan	Or He may destroy them (by shipcoreck) because of that which their (people) have earned. And He pardons much.
Pickthal	Or He causeth them to perish on account of that which they have earned - And He forgiveth much -
Shakir	Or He may make them founder for what they have earned, and (even then) pardon most;

## وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ ﴿35﴾

Dispute	يُجَادِلُونَ	Those who	الَّذِينَ	And may know	وَيَعْلَمَ
That there is not for them	مَا لَهُمْ	Our proofs	آيَاتِنَا	As regards	فِي
		Place of refuge	مَحِيصٍ	Any	مِنْ

Translit	Wa Ya`lama Al-Ladhīna Yujādilūna Fī 'Āyātīnā Mā Lahum Min Maḥīṣin
AhmedAli	اور جان لیں وہ جو ہماری آیتوں میں جھگڑتے ہیں کہ ان کے لیے پناہ کی کوئی جگہ نہیں
Jalandhry	اور (انتقام اس لئے لیا جائے کہ) جو لوگ ہماری آیتوں میں جھگڑتے ہیں۔ وہ جان لیں کہ ان کے لئے خلاصی نہیں
YusufAli	But let those know, who dispute about Our Signs, that there is for them no way of escape.
M.Khan	And those who dispute (polytheists, with Our Messenger Muhammad SAW) as regards Our Ayât (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment). (Tafsir At Tabari)
Pickthal	And that those who argue concerning Our revelations may know they have no refuge.
Shakir	And (that) those who dispute about Our communications may know; there is no place of refuge for them.

# فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

Any	مِنْ	You have been given	أُوتِيتُمْ	So whatever	فَمَا
For this life	الْحَيَاةِ	Is but a passing enjoyment	فَمَتَاعُ	Thing	شَيْءٍ
Is with	عِنْدَ	And what	وَمَا	Worldly	الدُّنْيَا ۖ
And more lasting	وَأَبْقَىٰ	Is better	خَيْرٌ	Allah	اللَّهُ
And in	وَعَلَىٰ	Believe	آمَنُوا	For those who	لِلَّذِينَ
		Put their trust	يَتَوَكَّلُونَ	Their Lord	رَبِّهِمْ

Translit	<i>Famā 'Ūtītum Min Shay'in Famatā'u Al-Ĥayāati Ad-Dunyā Wa Mā 'Inda Allāhi Khayrun Wa 'Abqā Lilladhīna 'Āmanū Wa 'Alā Rabbihim Yatawakkalūna</i>
AhmedAli	پھر جو کچھ تمہیں دیا گیا ہے وہ دنیا کی زندگی کا سامان ہے اور جو کچھ اللہ کے پاس ہے وہ بہتر اور سدا رہنے والا ہے یہ ان کے لیے ہے جو ایمان لائے اور اپنے رب پر توکل کرتے ہیں
Jalandhry	(لوگو) جو (مال و متاع) تم کو دیا گیا ہے وہ دنیا کی زندگی کا (ناپائدار) فائدہ ہے۔ اور جو کچھ خدا کے ہاں ہے وہ بہتر اور قائم رہنے والا ہے (یعنی) ان لوگوں کے لئے جو ایمان لائے اور اپنے پروردگار پر بھروسہ رکھتے ہیں
YusufAli	Whatever ye are given (here) is (but) a convenience of this Life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord;
M.Khan	So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh (Paradise) is better and more lasting for those who believe (in the Oneness of Allāh Islāmic Monotheism) and put their trust in their Lord (concerning all of their affairs)
Pickthal	Now whatever ye have been given is but a passing comfort for the life of the world, and that which Allah hath is better and more lasting for those who believe and put their trust in their Lord,
Shakir	So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.

# وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾

The greater	كَبَائِرَ	Avoid	يَجْتَنِبُونَ	And those who	وَالَّذِينَ
And when	وَإِذَا	And lewdness	وَالْفَوَاحِشَ	Sins	الْإِثْمِ
They	هُمْ	They are angry	غَضِبُوا	That	مَا
				forgive	يَغْفِرُونَ

Translit	<i>Wa Al-Ladhīna Yajtanibūna Kabā'ira Al-'Ithmi Wa Al-Fawāhisha Wa 'Idhā Mā Ghadībū Hum Yaghfirūna</i>
AhmedAli	اور وہ جو بڑے بڑے گناہوں اور بے حیائی سے بچتے ہیں اور جب غصہ ہوتے ہیں تو معاف کر دیتے ہیں
Jalandhry	اور وہ جو بڑے بڑے گناہوں اور بے حیائی کی باتوں سے پرہیز کرتے ہیں۔ اور جب غصہ آتا ہے تو معاف کر دیتے ہیں

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YusufAli	Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;
M.Khan	And those who avoid the greater sins, and Al-Fawâhish (illegal sexual intercourse), and when they are angry, forgive
Pickthal	And those who shun the worst of sins and indecencies and, when they are wroth, forgive,
Shakir	And those who. shun the great sins and indecencies, and whenever they are angry they forgive.

## وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿38﴾

Of their Lord	لِرَبِّهِمْ	Who answer the call	اسْتَجَابُوا	And those	وَالَّذِينَ
And who (conduct) their affairs	وَأَمْرُهُمْ	Their prayers	الصَّلَاةَ	And offer perfectly	وَأَقَامُوا
And of what	وَمِمَّا	Between them	بَيْنَهُمْ	Consultation	شُورَى
		Who spend	يُنْفِقُونَ	We have bestowed on them	رَزَقْنَاهُمْ

Translit	Wa Al-Ladhīna Astajābū Lirabbihim Wa 'Aqāmū Aṣ-Ṣalāata Wa 'Amruhum Shūrā Baynahum Wa Mimma Razaqnāhum Yunfiqūna
AhmedAli	اور وہ جو اپنے رب کا حکم مانتے ہیں اور نماز ادا کرتے ہیں اور ان کا کام باہمی مشورے سے ہوتا ہے اور ہمارے دیے ہوئے میں سے کچھ دیا بھی کرتے ہیں
Jalandhry	اور جو اپنے پروردگار کا فرمان قبول کرتے ہیں اور نماز پڑھتے ہیں۔ اور اپنے کام آپس کے مشورے سے کرتے ہیں۔ اور جو مال ہم نے ان کو عطا فرمایا ہے اس میں سے خرچ کرتے ہیں
YusufAli	Those who harken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;
M.Khan	And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allāh), and to worship none but Him Alone], and perform As-Salāt (Iqāmat-as-Salāt), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;
Pickthal	And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them,
Shakir	And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them.

## وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿39﴾

Is donw to them	أَصَابَهُمْ	When	إِذَا	And those who	وَالَّذِينَ
Take defense	يَنْتَصِرُونَ	They	هُمْ	An oppressive wrong	الْبَغْيِ

Translit	Wa Al-Ladhīna 'Idhā 'Aṣābahumu Al-Baghyu Hum Yantaṣirūna
AhmedAli	اور وہ لوگ جب ان پر ظلم ہوتا ہے تو بدلہ لیتے ہیں
Jalandhry	اور جو ایسے ہیں کہ جب ان پر ظلم و تعدی ہو تو (مناسب طریقے سے) بدلہ لیتے ہیں
YusufAli	And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.
M.Khan	And those who, when an oppressive wrong is done to them, take revenge
Pickthal	And those who, when great wrong is done to them, defend themselves,

Shakir And those who, when great wrong afflicts them, defend themselves.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةً مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۚ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

﴿40﴾

Is an evil	سَيِّئَةٍ	An evil	سَيِّئَةٍ	And the recompense for	وَجَزَاءُ
Forgives	عَفَا	So whoever	فَمَنْ	Like thereof	مِثْلُهَا ۖ
Due from	عَلَى	His reward is	فَأَجْرُهُ	And makes reconciliation	وَأَصْلَحَ
Not	لَا	Verily He	إِنَّهُ	Allah	اللَّهُ ۚ
		Wrong - doers	الظَّالِمِينَ	Likes	يُحِبُّ

Translit	<i>Wa Jazā'u Sayyi'atin Sayyi'atun Mithluhā Faman `Afā Wa `Aṣlahā Fa'ajruhu `Alā Allāhi 'Innahu Lā Yuhibbu Aẓ-Zālimīna</i>
AhmedAli	اور برائی کا بدلہ ویسی ہی برائی ہے پس جس نے معاف کر دیا اور صلح کر لی تو اس کا اجر اللہ کے ذمہ ہے بے شک وہ ظالموں کو پسند نہیں کرتا
Jalandhry	اور برائی کا بدلہ تو اسی طرح کی برائی ہے۔ مگر جو درگزر کرے اور (معاملے کو) درست کر دے تو اس کا بدلہ خدا کے ذمہ ہے۔ اس میں شک نہیں کہ وہ ظلم کرنے والوں کو پسند نہیں کرتا
YusufAli	The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due, from Allah: for (Allah) loveth not those who do wrong.
M.Khan	The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the Zālimūn (oppressors, polytheists, and wrong-doers).
Pickthal	The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.
Shakir	And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿41﴾

After	بَعْدَ	Takes revenge	أَنْتَصَرَ	Whosoever	وَلَمَنْ
There is not	مَا	For such	فَأُولَٰئِكَ	He has suffered wrong	ظُلْمِهِ
way	سَبِيلٍ	Any	مِنْ	Against them	عَلَيْهِمْ

Translit	<i>Wa Lamani Antaşara Ba`da Žulmihi Fa`ulā'ika Mā `Alayhim Min Sabīlin</i>
AhmedAli	اور جو کوئی ظلم اٹھانے کے بعد بدلہ لے تو ان پر کوئی الزام نہیں
Jalandhry	اور جس پر ظلم ہوا اگر وہ اس کے بعد انتقام لے تو ایسے لوگوں پر کچھ الزام نہیں
YusufAli	But indeed if any do help and defend himself after a wrong (done) to them against such there is no cause of blame.
M.Khan	And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against

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	them
Pickthal	And whoso defendeth himself after he hath suffered wrong - for such, there is no way (of blame) against them.
Shakir	And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ  
أَلِيمٌ ﴿٤٢﴾

Those who	الَّذِينَ	Against	عَلَى	The way is only	إِنَّمَا السَّبِيلُ
And rebel	وَيَبْغُونَ	People	النَّاسِ	Oppress	يَظْلِمُونَ
Without right	بِغَيْرِ الْحَقِّ	The earth	الْأَرْضِ	In	فِي
Torment	عَذَابٌ	For them	لَهُمْ	These	أُولَٰئِكَ
				A painful	أَلِيمٌ

Translit	'Innamā As-Sabīlu `Alā Al-Ladhīna Yazlimūna An-Nāsa Wa Yabghūna Fī Al-'Arḍi Bighayri Al-Ĥaqqi 'Ulā'ika Lahum `Adhābun 'Alīmun
AhmedAli	الزام تو ان پر ہے جو لوگوں پر ظلم کرتے ہیں اور ملک میں ناحق سرکشی کرتے ہیں یہی ہیں جن کے لیے دردناک عذاب ہے
Jalandhry	الزام تو ان لوگوں پر ہے جو لوگوں پر ظلم کرتے ہیں اور ملک میں ناحق فساد پھیلاتے ہیں۔ یہی لوگ ہیں جن کو تکلیف دینے والا عذاب ہوگا
YusufAli	The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a Penalty grievous.
M.Khan	The way (of blame) is only against those who oppress men and rebel in the earth, without justification for such there will be a painful torment.
Pickthal	The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.
Shakir	The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

For forgives	وَعَفَرَ	Shows patience	صَبَرَ	And verily whosoever	وَلَمَنْ
Would be from	لَمِنْ	That	ذَٰلِكَ	Truly	إِنَّ
		Things	الْأُمُورِ	The steadfast	عَزْمِ

Translit	Wa Laman Ṣabara Wa Ghafara 'Inna Dhālika Lamin `Azmi Al-'Umūri
AhmedAli	اور البتہ جس نے صبر کیا اور معاف کر دیا ہے شک یہ بڑی ہمت کا کام ہے
Jalandhry	اور جو صبر کرے اور قصور معاف کر دے تو یہ ہمت کے کام ہیں
YusufAli	But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.



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M.Khan	And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allāh.
Pickthal	And verily whoso is patient and forgiveth - lo! that, verily, is (of) the steadfast heart of things.
Shakir	And whoever is patient and forgiving, these most surely are actions due to courage.

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ ۖ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿44﴾

Allah	اللَّهُ	Sends astray	يُضِلِلِ	And whomsoever	وَمَنْ
Any	مِنْ	For him	لَهُ	There is not	فَمَا
And you will see	وَتَرَى	After him	مِنْ بَعْدِهِ ۖ	Protecting Friend	وَلِيٍّ
They behold	رَأَوْا	When	لَمَّا	The wrong-doers	الظَّالِمِينَ
Is there	هَلْ	They will say	يَقُولُونَ	The torment	الْعَذَابَ
Any	مِنْ	Return	مَرَدٍّ	For	إِلَىٰ
				way	سَبِيلٍ

Translit	Wa Man Yudlilī Allāhu Famā Lahu Min Wa Līyin Min Ba`dihi Wa Tarā Aẓ-Ẓālimīna Lammā Ra'aw Al-`Adhāba Yaqūlūna Hal 'Ilā Maraddin Min Sabīlin
AhmedAli	اور جسے اللہ گمراہ کر دے سو اس کے بعد اس کا کوئی کارساز نہیں اور ظالموں کو دیکھیں گے جب وہ عذاب دیکھیں گے تو کہیں گے کیا واپس جانے کا بھی کوئی راستہ ہے
Jalandhry	اور جس شخص کو خدا گمراہ کرے تو اس کے بعد اس کا کوئی دوست نہیں۔ اور تم ظالموں کو دیکھو گے کہ جب وہ (دوزخ کا) عذاب دیکھیں گے تو کہیں گے کیا (دنیا میں) واپس جانے کی بھی کوئی سبیل ہے؟
YusufAli	For any whom Allah leaves astray, there is no protector thereafter and thou wilt see the wrongdoers, when in sight of the Penalty Say: "Is there any way (to effect) a return?"
M.Khan	And whomsoever Allāh sends astray, for him there is no Walī (protector, helper, guardian) after Him. And you will see the Zālimūn (polytheists, wrong-doers, oppressors) when they behold the torment, they will say: "Is there any way of return (to the world)?"
Pickthal	He whom Allah sendeth astray, for him there is no protecting friend after Him. And thou (Muhammad) wilt see the evil-doers when they see the doom, (how) they say: Is there any way of return?
Shakir	And whomsoever Allah makes err, he has no guardian after Him; and you shall see the unjust, when they see the punishment, saying: Is there any way to return?

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدَّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ ۖ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۖ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ

﴿45﴾

To it	عَلَيْهَا	Brought forward	يُعْرَضُونَ	And you will see them	وَتَرَاهُمْ
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Disgrace	الذُّلُّ	By	مِنْ	Made lhumble	خَاشِعِينَ
Glance	طَرْفٍ	With	مِنْ	Looking	يَنْظُرُونَ
Those who	الَّذِينَ	And will say	وَقَالَ	Discreet	خَفِيٍّ ۖ
The losers	الْخَاسِرِينَ	Verily	إِنَّ	Believe	آمَنُوا
Themselves	أَنْفُسَهُمْ	Lose	خَسِرُوا	Are they who	الَّذِينَ
Resurrection	الْقِيَامَةِ ۖ	On the Day of	يَوْمَ	And their families	وَأَهْلِيهِمْ
The wrong-doers	الظَّالِمِينَ	Indeed	إِنَّ	Verily	أَلَا
A lasting	مُقِيمٍ	Torment	عَذَابٍ	Will be in	فِي

Translit	Wa Tarāhum Yu`radūna `Alayhā Khāshī`īna Mina Adh-Dhulli Yanžurūna Min Tarfin KhaṭṭīyinWa Qāla Al-Ladhīna `Āmanū `Inna Al-Khāsirīna Al-Ladhīna Khasirū `Anfusahum Wa `AhlīhimYawma Al-Qiyāmati `Alā `Inna Aẓ-Ẓālimīna Fī `Adhābin Muqīmīn				
AhmedAli	اور آپ انہیں دیکھیں گے کہ وہ دوزخ کے سامنے لائے جائیں گے ایسے حال میں ذلت کے مارے جھکے ہوئے ہوں گے پچھی نگاہ سے دیکھ رہے ہوں گے اور وہ لوگ کہیں گے جو ایمان لائے تھے بے شک خسارہ اٹھانے والے وہی لوگ ہیں جنہوں نے اپنے آپ کو اور اپنے گھر والوں کو قیامت کے دن خسارہ میں رکھا خبردار بے شک ظالم ہی ہمیشہ عذاب میں ہوں گے				
Jalandhry	اور تم ان کو دیکھو گے کہ دوزخ کے سامنے لائے جائیں گے ذلت سے عاجزی کرتے ہوئے پچھی (اور نیچی) نگاہ سے دیکھ رہے ہوں گے۔ اور مومن لوگ کہیں گے کہ خسارہ اٹھانے والے تو وہ ہیں جنہوں نے قیامت کے دن اپنے آپ کو اور اپنے گھر والوں کو خسارے میں ڈالا۔ دیکھو کہ بے انصاف لوگ ہمیشہ کے دکھ میں (پڑے) رہیں گے				
YusufAli	And thou wilt see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss who have given the perdition their own selves and those belonging to them, on the Day of Judgement. Behold! Truly the wrongdoers are in a lasting Penalty!"				
M.Khan	And you will see them brought forward to it (Hell) made humble by disgrace , (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zālimūn [i.e. Al-Kāfirūn (disbelievers in Allāh, in His Oneness and in His Messenger SAW , polytheists, wrong-doers)] will be in a lasting torment. (Tafsir At-Tabari)				
Pickthal	And thou wilt see them exposed to (the Fire), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! the (eternal) losers are they who lose themselves and their housefolk on the Day of Resurrection. Lo! are not the wrong-doers in perpetual torment?				
Shakir	And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.				

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۖ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

They will have	لَهُمْ	It is	كَانَ	And not	وَمَا
To help them	يَنْصُرُونَهُمْ	Protecting Frineds	أَوْلِيَاءَ	Any	مِنْ
And he whom	وَمَنْ	Allah	اللَّهُ ۖ	Other than	مِنْ دُونِ

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There is not	فَمَا	Allah	اللَّهُ	Sends astray	يُضِلُّ
		Any way	مِنْ سَبِيلٍ	For him	لَهُ

Translit	<i>Wa Mā Kāna Lahum Min 'Awliyā'a Yanṣurūnahum Min Dūni Allāhi Wa Man Yuḍlilī Allāhu Famā Lahu Min Sabīlin</i>				
AhmedAli	اور ان کا اللہ کے سوا کوئی بھی حمایتی نہ ہوگا کہ ان کو بچائے اور جسے اللہ گمراہ کرے اس کے لیے کوئی بھی راستہ نہیں				
Jalandhry	اور خدا کے سوا ان کے کوئی دوست نہ ہوں گے کہ خدا کے سوا ان کو مدد دے سکیں۔ اور جس کو خدا گمراہ کرے اس کے لئے (ہدایت کا) کوئی رستہ نہیں				
YusufAli	And no protectors have they to help them, other than Allah: And for any whom Allah leaves to stray, there is no way (to the Goal).				
M.Khan	And they will have no Auliyā' (protectors, helper, guardian, lords) to help them other than Allāh. And he whom Allāh sends astray, for him there is no way.				
Pickthal	And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth astray, for him there is no road.				
Shakir	And they shall have no friends to help them besides Allah; and-- whomsoever Allah makes err, he shall have no way.				

اَسْتَجِیْبُوْا لِربِّکُمْ مِّنْ قَبْلِ اَنْ یَّاتِیَ یَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللّٰهِ ۚ مَا لَکُمْ مِّنْ مَّلْجَا یَوْمَئِذٍ وَّمَا لَکُمْ

مِّنْ نَّکِیْرٍ ﴿۴۷﴾

Before	مِّنْ قَبْلِ	You Lord	لِرَبِّکُمْ	Answer the call of	اَسْتَجِیْبُوْا
A Day	یَوْمٌ	There comes	یَّاتِیَ	That	اَنْ
For it	لَهُ	Averting	مَرَدٍّ	Not	لَا
Not	مَا	Allah	اللّٰهِ ۚ	From	مِّنْ
On that Day	یَوْمَئِذٍ	Any refuge	مِّنْ مَّلْجَا	You will have	لَکُمْ
Any	مِّنْ	There will be for you	لَکُمْ	Nor	وَمَا
				denying	نَّکِیْرٍ

Translit	<i>Astajībū Lirabbikum Min Qabli 'An Ya'tiya Yawmun Lā Maradda Lahu Mina Allāhi Mā LakumMin Malja'in Yawma'idhin Wa Mā Lakum Min Nakīrin</i>				
AhmedAli	اس سے پہلے اپنے رب کا حکم مان لو کہ وہ دن آجائے جو اللہ کی طرف سے ٹٹنے والا نہیں اس دن تمہارے لیے کوئی جائے پناہ نہیں ہوگی اور نہ تم انکار کر سکو گے				
Jalandhry	ان سے کہہ دو کہ (قبل اس کے کہ وہ دن جو ٹٹے گا نہیں خدا کی طرف سے آموغود ہوا اپنے پروردگار کا حکم قبول کرو۔ اس دن تمہارے لئے نہ کوئی جائے پناہ ہوگی اور نہ تم سے گناہوں کا انکار ہی بن پڑے گا				
YusufAli	Hearken ye to your Lord, before there come a Day which there will be no putting back, because of (the ordainment of) Allah! That Day there will be for you no place of refuge nor will there be for you any room for denial (of your sins)!				
M.Khan	Answer the Call of your Lord (i.e. accept the Islāmic Monotheism, O mankind, and jinn) before there comes				

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	from Allāh a Day which cannot be averted. (i.e. the Day of Resurrection) You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds)
Pickthal	Answer the call of your Lord before there cometh unto you from Allah a Day which there is no averting. Ye have no refuge on that Day, nor have a ye any (power of) refusal.
Shakir	Hearken to your Lord before there comes the day from Allah for which there shall be no averting; you shall have no refuge on that day, nor shall it be yours to make a denial.

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ ۚ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فََرَحَ بِهَا ۖ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿48﴾

Not	فَمَا	They turn away	أَعْرَضُوا	But if	فَإِنْ
As a guardian	حَفِيظًا ۖ	Over them	عَلَيْهِمْ	We have sent you	أَرْسَلْنَاكَ
But	إِلَّا	Your duty	عَلَيْكَ	Is (not)	إِنَّ
When	إِذَا	And verily	وَإِنَّا	To convey (the Message)	الْبَلَاغُ ۚ
From us	مِنَّا	Man	الْإِنْسَانَ	We cause to taste	أَذَقْنَا
In it	بِهَا ۖ	He rejoices	فَرَحَ	Of Mercy	رَحْمَةً
Some ill	سَيِّئَةٌ	Befalls them	تُصِيبُهُمْ	But when	وَإِنْ
Their hands	أَيْدِيهِمْ	Have sent forth	قَدَّمَتْ	Because of (the deeds) which	بِمَا
(becomes) ingrate	كَفُورٌ	Man	الْإِنْسَانَ	They verily	فَإِنَّ

Translit	<i>Fa'in 'A`radū Famā 'Arsalnāka `Alayhim Ḥafīẓāan 'In `Alayka 'Illā Al-Balāghu Wa 'Innā 'Idhā'Adhaqnā Al-'Insāna Minnā Raḥmatan Fariḥa Bihā Wa 'In Tuṣībhum Sayyi'atun Bimā Qaddamat 'Ayḏīhim Fa'inna Al-'Insāna Kafūrun</i>
AhmedAli	پھر بھی اگر نہ مانیں تو ہم نے آپ کو ان پر محافظ بنا کر نہیں بھیجا ہے آپ پر تو صرف پہنچا دینا ہے اور جب ہم انسان کو اپنی کوئی رحمت چکھاتے ہیں تو اس سے خوش ہو جاتا ہے اور اگر اس پر اس کے اعمال سے اس سے کوئی مصیبت پڑ جاتی ہے تو انسان بڑا ہی ناشکرا ہے
Jalandhry	پھر اگر یہ منہ پھیر لیں تو ہم نے تم کو ان پر نگہبان بنا کر نہیں بھیجا۔ تمہارا کام تو صرف (احکام کا) پہنچا دینا ہے۔ اور جب ہم انسان کو اپنی رحمت کا مزہ چکھاتے ہیں تو اس سے خوش ہو جاتا ہے۔ اور اگر ان کو ان ہی کے اعمال کے سبب کوئی سختی پہنچتی ہے تو (سب انسانوں کو بھول جاتے ہیں) بے شک انسان بڑا ناشکرا ہے
YusufAli	If then they turn away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly when We give man a taste of Mercy from Ourselves he doth exult thereat, but when some ill happens to him, on account of the deeds which His hands have sent forth, truly then is man ungrateful!
M.Khan	But if they turn away (O Muhammad SAW from the Islāmic Monotheism, which you have brought to them). We have not sent you (O Muhammad SAW) as a Hafiz (protector, watcher) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!
Pickthal	But if they are averse, We have not sent thee as a warder over them. Thine is only to convey (the message). And lo! when We cause man to taste of mercy from Us he exulteth therefor. And if some evil striketh them because of that which their own hands have sent before, then lo! man is an ingrate.

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Shakir	But if they turn aside, We have not sent you as a watcher over them; on you is only to deliver (the message); and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then-surely man is ungrateful.
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لِلّٰهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنَآثًا وَيَهَبُ لِمَنْ يَشَاءُ  
الذُّكُورَ ﴿49﴾

The heavens	السَّمَاوَاتِ	Belongs the kingdom of	مُلْكُ	To Allah	لِلّٰهِ
What	مَا	He creates	يَخْلُقُ	And the earth	وَالْأَرْضِ ۚ
Upon whom	لِمَنْ	He bestows	يَهَبُ	He wills	يَشَاءُ ۚ
Be bestows	وَيَهَبُ	Female (offspring)	إِنَآثًا	He wills	يَشَاءُ
Male (offspring)	الذُّكُورَ	He wills	يَشَاءُ	Upon whom	لِمَنْ

Translit	Lillāhi Mulku As-Samāwāti Wa Al-'Ardi Yakhlūqu Mā Yashā'u Yahabu Liman Yashā'u 'Ināthāan Wa Yahabu Liman Yashā'u Adh-Dhukūra
AhmedAli	آسمانوں اور زمین میں اللہ ہی کی بادشاہی ہے جو چاہتا ہے پیدا کرتا ہے جسے چاہتا ہے لڑکیاں عطا کرتا ہے اور جسے چاہتا ہے لڑکے بخشتا ہے
Jalandhry	(تمام) بادشاہت خدا ہی کی ہے آسمانوں کی بھی اور زمین کی بھی۔ وہ جو چاہتا ہے پیدا کرتا ہے۔ جسے چاہتا ہے بیٹیاں عطا کرتا ہے اور جسے چاہتا ہے بیٹے بخشتا ہے
YusufAli	To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan).
M.Khan	To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.
Pickthal	Unto Allah belongeth the Sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will;
Shakir	Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَآثًا ۖ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿50﴾

Males	ذُكْرَانًا	He combines them	يُزَوِّجُهُمْ	Or	أَوْ
Whom	مَنْ	And He renders	وَيَجْعَلُ	And females	وَإِنَآثًا ۖ
Verily He is	إِنَّهُ	Barren	عَقِيمًا ۚ	He wills	يَشَاءُ
		And is able to do all things	قَدِيرٌ	The All-Knower	عَلِيمٌ

Translit	'Aw Yuzawwijuhum Dhukrānāan Wa 'Ināthāan Wa Yaj'alu Man Yashā'u 'Aqīmāan 'Innahu 'Alīmun Qadīrun
AhmedAli	یا لڑکے اور لڑکیاں ملا کر دیتا ہے اور جسے چاہتا ہے بانجھ کر دیتا ہے بے شک وہ خبردار قدرت والا ہے
Jalandhry	یا ان کو بیٹے اور بیٹیاں دونوں عنایت فرماتا ہے۔ اور جس کو چاہتا ہے بے اولاد رکھتا ہے۔ وہ تو جاننے والا (اور) قدرت والا ہے

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YusufAli	Or He bestows both males and females, and He leaves barren whom He will: for He is Full of knowledge and power.
M.Khan	Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.
Pickthal	Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.
Shakir	Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيُّ حَكِيمٌ ﴾ 51

For any human being	لِبَشَرٍ	It is	كَانَ	And not	وَمَا
Allah	اللَّهُ	Should speak to him	يُكَلِّمُهُ	That	أَنْ
Or	أَوْ	By inspiration	وَحْيًا	Unless	إِلَّا
A veil	حِجَابٍ	Behind	وَرَاءِ	From	مِنْ
A Messenger	رَسُولًا	He sends	يُرْسِلَ	Or	أَوْ
What	مَا	By His leave	بِإِذْنِهِ	To reveal	فَيُوحِيَ
Most High	عَلِيِّ	Verily He is	إِنَّهُ	Wills	يَشَاءُ ۚ
				Most wise	حَكِيمٌ

Translit	<i>Wa Mā Kāna Libasharin 'An Yukallimahu Allāhu 'Illā Wahyāan 'Aw Min Warā'i Hījābin 'Aw Yursila Rasūlāan Fayūhiya Bi'idhnihi Mā Yashā'u 'Innahū 'Alīyun Ḥakīmūn</i>
AhmedAli	اور کسی انسان کا حق نہیں کہ اس سے اللہ کلام کر لے مگر بذریعہ وحی یا پردے کے پیچھے سے یا کوئی فرشتہ بھیج دے کہ وہ اس کے علم سے التا کر لے جو چاہے بے شک وہ بڑا عالیشان حکمت والا ہے
Jalandhry	اور کسی آدمی کے لئے ممکن نہیں کہ خدا اس سے بات کرے مگر الام (کے ذریعے) سے یا پردے کے پیچھے سے یا کوئی فرشتہ بھیج دے تو وہ خدا کے علم سے جو خدا چاہے التا کرے۔ بے شک وہ عالی رتبہ (اور) حکمت والا ہے
YusufAli	It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.
M.Khan	. It is not given to any human being that Allāh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.
Pickthal	And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise.
Shakir	And it is not for any mortal that Allah should speak to them, they could not bear to hear and they did not see.

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ 52

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سورة الشورى

To you	إِلَيْكَ	We have sent	أَوْحَيْنَا	And thus	وَكَذَلِكَ
Our Command	أَمْرَنَا	Of	مِنْ	A revelation (Quran)	رُوحًا
Knew	تَدْرِي	You	كُنْتَ	Not	مَا
Nor what is	وَلَا	The Book	الْكِتَابِ	What is	مَا
We have made it	جَعَلْنَاهُ	But	وَلَكِنْ	Faith	الْإِيمَانُ
By it	بِهِ	We guide	نَهْدِي	A light	نُورًا
Of	مِنْ	We will	نَشَاءُ	Whosoever	مَنْ
Indeed guiding	لَتَهْدِي	And verily you are	وَإِنَّكَ	Our slaves	عِبَادِنَا
straight	مُسْتَقِيمٍ	The path	صِرَاطٍ	To	إِلَى

Translit	<i>Wa Kadhalika 'Awhaynā 'Ilayka Rūhāan Min 'Amrinā Mā Kunta Tadrī Mā Al-Kitābu Wa Lā Al-'Imānu Wa Lakin Ja 'alnāhu Nūrāan Nahdī Bihi Man Nashā'u Min 'Ibādīnā Wa 'Innaka Latahdī'lā Širāṭin Mustaqīmīn</i>
AhmedAli	اور اسی طرح ہم نے آپ کی طرف اپنا علم سے قرآن نازل کیا آپ نہیں جانتے تھے کہ کتاب کیا ہے اور ایمان کیا ہے اور لیکن ہم نے قرآن کو ایسا نور بنایا ہے کہ ہم اس کے ذریعہ سے ہم اپنے بندوں سے جسے چاہتے ہیں ہدایت کرتے ہیں اور بے شک آپ سیدھا راستہ بتاتے ہیں
Jalandhry	اور اسی طرح ہم نے اپنے علم سے تمہاری طرف روح القدس کے ذریعے سے (قرآن) بھیجا ہے۔ تم نہ تو کتاب کو جانتے تھے اور نہ ایمان کو۔ لیکن ہم نے اس کو نور بنایا ہے کہ اس سے ہم اپنے بندوں میں سے جس کو چاہتے ہیں ہدایت کرتے ہیں۔ اور بے شک (اے محمد ﷺ) تم سیدھا راستہ دکھاتے ہو
YusufAli	And thus have We, by Our command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way—
M.Khan	And thus We have sent to you (O Muhammad SAW) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ān) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path (i.e. Allāh's Religion of Islāmic Monotheism).
Pickthal	And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path,
Shakir	And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path:

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿53﴾

To whom	الَّذِي	Allah	اللَّهُ	The path of	صِرَاطٍ
In	فِي	Al that is	مَا	Belongs	لَهُ
In	فِي	And all that is	وَمَا	The heavens	السَّمَاوَاتِ
To	إِلَى	Verily	أَلَا	The earth	الْأَرْضِ ۚ
All the matters	الْأُمُورُ	Is the end	تَصِيرُ	Allah	اللَّهُ

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سورة الشورى

Translit	<i>Şirāṭi Allāhi Al-Ladhī Lahu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi 'Alā 'Ilā Allāhi Taşīru Al-'Umūru</i>
AhmedAli	اس اللہ کا راستہ جس کے قبضہ میں آسمانوں اور زمین کی سب چیزیں ہیں خبردار اللہ ہی کی طرف سب کام رجوع کرتے ہیں
Jalandhry	(یعنی) خدا کا راستہ جو آسمانوں اور زمین کی سب چیزوں کا مالک ہے۔ دیکھو سب کام خدا کی طرف رجوع ہوں گے (اور وہی ان میں فیصلہ کرے گا)
YusufAli	The Way of Allah to whom belongs whatever is in the heavens and whatever is on earth: Behold (how) all affairs tend towards Allah!
M.Khan	The Path of Allāh, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allāh (for decision).
Pickthal	The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last.
Shakir	The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come.